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The Responsible Use of Money

CANON DONALDSON of Westminster Abbey gives a catalogue of today's seven deadly sins. They are: "Policies without principles, wealth without work, pleasure without conscience, knowledge without character, commerce and industry without morality, science without humanity, and worship without sacrifice." This new catalogue does not look like the Ten Commandments, yet it gives the attitudes in our day that tell whether a man puts God first and his brother before himself. The last—the climax of the series—is "worship without sacrifice."

There can be no worship without self-dedication which must express itself through principles, work, pleasures and the whole gamut of life. One of the means of self-dedication always at hand is giving. The giving of a man who stands in the presence of God must be of the kind that means the giving of himself. There must be heart in it. A man, interested in the campaign of his church to raise $100,000 for a new parish house, asked the help of a friend with means and was given $100. He said to his friend, "Bill, you do not know how to get fun out of your money! I invest in this school, and that hospital, become interested in what they are doing and get a great kick out of it." The speaker saw that the new parish would be a center of activity and life for the young people of the community. He enthused over new things to be accomplished, while the wealthy man giving only $100 was not in the game. He did not sense what was going on.

Where giving is perfunctory life cannot be vital. One must make a business of giving, selecting the object. If it is a parish house, he must visualize what it means and when it is built stand by as one of those responsible for young people's work on the new level. Then he will find "kick" in it.

If worship without sacrifice is a deadly sin, self-dedication through gifts that show one to be Christ's yoke-fellow in the work of the Kingdom brings life to the donor as well as to the work he sustains. Vital giving must be planned. The best way is to set aside part of one's income for investment in the work of God. Then the placing of gifts becomes an unalloyed satisfaction. As Sir William Hartley says, "The distribution of the Lord's portion has been the greatest joy of my life. If a man has to have a fight with the devil for every 50 cents or $25 he gives away, he will often be worsted; he will imagine he is giving far more than he really is. With my system, the struggle only comes once and you know exactly where you are."

The laymen's and pastors' leaflets on the Christian's Use of His Money mailed to all pastors last May and obtainable through the Commission on Missions outline a plan for such giving. It is hoped that many churches will make a place for this subject in their fall program. It will help to keep us from the deadly sin of worship without sacrifice.—H. R. M.

Reconciliation

WHAT a grief must it be to the Father that so many of his sons and daughters are not on speaking terms with him! He has been good to them, very good, generous, considerate, patient, slow to anger, swift to forgive, full of loving kindness. But God is not in all their thoughts—they are heedless of his commandments, indifferent to his gifts, deaf to his still, small voice; and to his knocking hand their heart's door remains fast closed.

Yet the Father has made these people as much as anyone else for himself. He wants them; in some deep sense he needs them and misses their affection; while they, on their part, sorely, though unconsciously, miss the great friendship for which they were created and without which life fails of its fulfilment. Without God, they get little or no genuine happiness, are strangers to the peace that passeth all understanding. Even the beauty of the world, lacking the sense of divine personality behind it, fades before their eyes and as they advance in age their sky is overcast with deepening gloom —an appalling sense of life's futility or "disillusionment," as the moderns are naming it. However prosperous their appearance, they are in reality living without satisfaction and dying without hope.

Is it nothing to us, fellow Christians, that a multitude of our neighbors—even of our intimate friends—are in such a situation? It must never be forgotten that the unspiritual man cannot perceive the presence, nor hear the voice of God. Being without spiritual life he has no power to receive or comprehend spiritual realities. The Father, in order to get his messages across, must use some mediator who, understanding both the human language and the divine, can take of the things of God and show them to his neighbor.

Such mediation between the Divine Father and his lost children has always been one of the chief functions of the church. But at the present day in this most vital task it would seem as though a great many of us had fallen behind our forefathers. In the immensely important field of child evangelism with its system of religious education, its decision days and confirmation classes, much excellent work is being done. But few modern churches are making serious efforts to seek and to save that which was lost. The old plan of revival meetings or missions undertaken with the distinct and avowed purpose of leading the lost to Christ, has largely been abandoned as unsuited to the modern mind, while in most cases nothing new has been introduced to take its place. We do not in other matters proceed so aimlessly. We do not give up an old way of working until we have found a better one. But many a modern church has no plan whatever for presenting the Christian gospel to lost men. A minister cannot in his ordinary preaching address the unconverted, for the simple reason that they are rarely present in the congregation. The whole matter is, therefore, left to such casual personal contacts as he may be able to make in the course of his parish visitation.

We recall the case of a man who wanted to be converted. Sick of his sin he longed for forgiveness and peace. So he went to the church of his fathers, hoping to find help there. The minister was a devout and able man and the sermon, an excellent one, was, no doubt, helpful to many of the congregation, but it was as little adapted to the needs of that suffering soul as a page of spherical geometry to a fourth grade child. So he sought for the help he needed elsewhere, going to one church after another, always with the same disappointing result, until, at last, in a little Salvation Army meeting he found the Savior.

Clearly it is a serious mistake to let so important a part of our duty to Christ and the community go by default. Every church should have upon its program of life and work some well-considered plan for reaching those of its neighbors who are outside the fold. This is not an easy thing, it may involve much effort and sacrifice. But if the pastor and the people are bent upon it, it certainly can be done.

We know of one church which, dissatisfied with its meager, almost useless Sunday evening service, closed up its doors, opened a theater and there held a simple gospel service every Sunday night. At that point they found no trouble in securing a large congregation composed, too, of people who never went to church. Various means were used to make the meetings interesting: special music, the singing of hymns and reading responses from a screen, lantern slides and motion pictures. But the main attraction was Christ's gospel. For the final twenty minutes that minister would preach with all his might upon some great fundamental fact of our Christian faith. It was a joy to proclaim those old truths to fresh ears. Revival methods were not employed, but it was found as the fruitage of those meetings, which were continued year after year, that scores and hundreds of outsiders came into the Christian life.—S. L. L.

Good Will: Shall It Be Effective?

By HENRY SMITH LEIPER

ONE morning shortly after the Porto Rican hurricane, I happened to be sitting in the train with a friend who is in business in lew York. He spoke of the great distress of a iember of his office staff, a Porto Rican. The ian was a widower. His family of nine children, ving with his mother in Porto Rico, had not been eard from. All efforts to reach them seemed navailing. My friend said that he and the Porto lican father both wanted to send money, but did ot know how to do it. I asked him for the name nd address of the family, and told him that the merican Missionary Association offices would be ble to transmit the money promptly and get the esired information concerning the condition of ie family. Secretary Brownlee of the American lissionary Association responded instantly to my uggestion, and within a few hours the report had ome back from Santurce that the family had been alled on. None of them were injured, although ieir home was destroyed. The money had been iven them and it brought temporary relief.

This little incident may seem trivial to any vho have never suffered what that Porto Rican ather suffered while cut off from all news of his ousehold. He does not think of it as being insig-ificant! Nor do the members of his family in Santurce. The incident may be taken as a per-ectly good illustration of the value of having a ractical means for making effective at a distance, n places of need, the spirit of Christian brotherli-ess and good will. Even the father's good will to-vard his own family was ineffective in this instance ntil a mission Board set its machinery at his dis-osal. A great deal of our good will is only a pass-ng emotion. Sometimes it is only a bluff and it ears no effective fruit.

Creative Energies for Righteousness

There are numerous reservoirs of good will in he world, but unless they are connected up by some ractical means the flow of the currents of under-tanding and mutual helpfulness is impossible. A rimary instinct upon which rests the functioning f human helpfulness is the basic desire on the part f life's favored individuals to share with those less ortunate. This desire is almost universally pres-nt, though often smothered. Most normal people et joy out of being helpful, but those who are elpful with the vital Christian motive are not help-il merely because of the satisfaction which help-lness affords. They are inspired at the expe-rience of putting their creative energies alongside of the force of righteousness. They see in the organizations of which they are part the social embodiment of certain great ideas. Giving time or money to those organizations is not a tax; it is a spiritual process by which the giver associates him-self with others in the doing of beneficent work which individuals no matter how able or devoted could not do without the organization. The mis-sionary agencies of the churches may well be thought of as incorporating the Christian ideal of unselfish good will. They connect in practical ways the reservoirs of good will and human friendliness in favored localities with hungry hearts in earth's ill-favored spots.

Enthusiasm and Interest Before Money

The prime necessity, if organizations of good will are to carry on their work, is not money, but enthusiastic, intelligent interest on the part of people who see in those organizations tools for the building of a better world. Yet money cannot be neglected since it is the concrete evidence of interest and cooperation. It represents stored-up personal-ity and impounded human energy releasable in far-off places or near at hand as occasion requires.

The association of the step up idea with this whole area of organized Congregational Christian helpfulness is not founded on a mere superficial desire for expansion. It is not a cheap advertising device. The figure arises from the very well-known experience of those closest to the work of the Boards. They find themselves facing steep up-grades. Only steady climbing will lift the load up to the top. It has been pointed out recently that churches have been doing relatively less for others and more for themselves in recent years. The total given for missions in 1927 by the Congregational churches was nearly $81,000 less than in 1926, yet the giving to local expenses has been stepped up from year to year. Last year the total sum was twenty-two million dollars as compared with slightly over three million for regular missionary work, and $1,365,000 for other benevolences. Yet in the period during which per capita giving to mis-sions has dropped from $3.62 (in 1923) to $3.45 (in 1926) the general level of well-being through-out the country has steadily stepped up and the costs of missionary work likewise have risen.

Too easily we tend to profiteer on the tender conscience and more aggressive good will of some of our fellowship Christians. The missionaries of

the American Board in Turkey bear individually not more responsibility for the interpretation of the way of Jesus to the hosts of Islam than do any others who are Christians. The missionary teacher in isolated parts of the country where the Indian or the Negro faces life under terrific handicaps is no more responsible for the solution of the problems of underspiritualized peoples than is the average church member. He just has a more tender conscience on the subject.

Step Up to Stop Profiteering on Social Conscience of Others

But any awakened Christian conscience sees in the total task of the kingdom an inescapable appeal and a sacred duty. To the limit of a Christian's ability it is up to him to share the task. If he permits some devoted men and women to give their lives unreservedly for the righting of earth's manifest wrongs while he does nothing but cheer halfheartedly from the side lines, how is he morally different from the slacker or profiteer in wartime? The real reason why the per capita gifts to missions in our Congregational fellowship have never risen even to the level of one cent a day is not because many do not give far more than that paltry sum, but rather because nearly two-thirds of the members of the churches never give anything from year's end to year's end. The step up for such would mean a *first step.* The present generous giver should not be too much pressed with the urge to step up. Rather the intelligent and devoted efforts of friends of the missionary enterprise in our churches should be to secure this first step toward missionary cooperation on the part of the unawakened two-thirds who have never glimpsed the potentialities of missions as the potent vehicle of unselfish good will and peacemaking brotherliness.

Some Ways to Use Literature for E. M. C.

The ways in which the literature for this year's Every Member Canvass, described in detail in the last issue of THE AMERICAN MISSIONARY magazine, will be used, will, of course, vary in different churches. But everywhere careful efforts ought to be made by responsible leaders to secure the widest possible distribution of *The Potter's Wheel* for November. It is the one piece of literature of current date which seeks to present in compact form the story of the whole sweep of the world-wide Congregational church activities. Writing concerning this particular piece of literature, Dr. James L. Barton of Boston says: "The November number of *The Potter's Wheel* contains the best, most comprehensive and convincing statement of the benevolences of our Congregational churches I have ever read." The Literature Committee in preparing this was not so concerned that people well acquainted with the work of all the Boards should read it, but rather that people who have never had a clear picture of what the missionary enterprise was all about should find in it a key to understanding.

To the one other piece of literature prepared for general distribution, namely, the little leaflet, "What Will Your Step Up Mean to the World's Children?" has been added a leaflet of the same size, but of different text, "Why is a Step Up Needed?" Pastors are urged particularly to use one or the other of these leaflets for enclosure in correspondence during the weeks of the fall preceding the holding of the Canvass.

A word or two of other suggestions may not be amiss. Where there is no possibility of using the Canvasser's Demonstration Sheet as an aid to the carrying on of interviews with individual donors this may be used on the bulletin board. Two copies would be necessary for this use—in order to show both sides. This might well be supplemental to the use of the larger poster which presents graphically the step up idea. Readers of this magazine who are either pastors of churches or members of church missionary committees are invited to correspond with the Commission on Missions if they have any questions concerning the use of this literature. Readers of the magazine who are neither pastors nor committee members can help lift the level of interest by finding out the situation in their own churches with respect to the use of literature and encouraging the general distribution of that which has been prepared.

Why Is a Step Up Needed?

"BECAUSE our church must either grow or give up its place in a growing world. In recent years, Congregationalists have kept their benevolence giving almost on a level. But costs of all kinds have risen. Since we have not progressed in our giving we have fallen behind in our work. The same budget year after year means less work year after year.

"Why this reduction of Christian work? Not because we have given less but because we have not stepped up."

So reads a leaflet lately issued by the Commission on Missions presenting on four tiny pages the gist of what Secretary Leiper has said above. The leaflet then definitely proposes the necessary upward step for givers of every grade and shows what that would mean. Copies of this striking folder are available for general distribution upon request.

The Appeal for Porto Rico

THE tropical hurricane of September 13, which struck with full force on the eastern side of Porto Rico, where all our Congregational work is located, caused what is admitted to be a major disaster of the present century. All the Congregational leaders agreed to an immediate emergency appeal. Telegrams were sent to one hundred and sixty pastors, and forty-five hundred circular letters were sent to all Congregational churches in the United States, to state conference superintendents and national society officers. Responses were prompt and generous, officers of our foreign mission Board being among the first to send substantial checks for this home missionary field. The appeal had the right of way everywhere, though many of the churches had not yet reported as this magazine went to press.

Less than three hundred churches have sent in their special gifts for this emergency, but we cannot doubt that all who have known of the great disaster and our Congregational work in the very center of the storm's path will be anxious to do something beyond their ordinary apportionment gifts to meet the very large extra burden upon the funds of the Association and to help the poor people of Porto Rico to replace the losses. Contributions from ten cents to five hundred dollars have been received from individuals, and from five dollars to eight hundred and sixty-eight dollars from churches. The total received to time of publication is close to $30,000. The actual cost of restoring the churches, parsonages, Ryder Memorial Hospital and Blanche Kellogg Institute will be not less than forty thousand dollars, without counting the personal losses of our mission workers, and the destruction of over two hundred homes of our Porto Rican church members.

A Cry From Porto Rico

Humacao, P. R.,
Sept. 27, 1928.

The American Missionary Association.
Honorable Institution:

The 13th day of this month, as it was announced by the Bureau of Weather, a huge destructible cyclone waved its winds over our little island, sweeping away our homes and leaving in our hearts the most dreadful panic which we have never before thrilled.

Imagine the miserable and critical situation, we, the humble, the homeless, the poor people, are now facing. The annals of the history of P R have never been recorded such a huge catastrophe as this one we recently endured.

The mother addressing you these lines has four kids and for this reason implores your protection in this moment of indescribible anguish we are now enduring.

Thanking the Almighty for all the aid you are willing to afford us, I remain

Most humbly yours,
(Signed) JUANA VELAZQUEZ
CARMEN SANCHEZ.

Living on a very slender margin of resources, the people who have up to the present been giving so much in self-support for the churches and in fees to the hospital and tuitions at Blanche Kellogg Institute will be forced back to dependence and serious discouragement. The hopes of the people and the new spirit that had come to them will be, like their houses and the beautiful trees of the island, beaten down by the storm, unless they can be made to feel the strong support of active sympathy from their fellow Congregationalists in continental United States.

The Administrative Committee of the American Missionary Association has voted a special emergency appropriation of $48,000 to help relieve the situation for our Porto Rican churches and our faithful staff of workers. Only half of that is now in hand. The rest was voted on faith that our people would not fail in this great opportunity to show our new fellow citizens of Porto Rico the true heart of America.

Probably some representative of the American Missionary Association will go very soon as a special messenger to the churches of Porto Rico to carry to them not only the assurance of financial assistance in restoration of the work, but personal testimony to the profound sympathy of the whole Congregational fellowship in their discouragement and destitution.

The need will continue, of course, for many months; at present, fruits, bananas, oranges and so forth, are scattered on the ground and can be had for the gathering; but when these are gone it will be months before a new crop can be secured. It takes a year for the banana tree to bear fruit, and most other fruits a longer time to mature; so there will be even greater poverty than before in a land

which does not give an adequate wage for men to provide comforts for their families.

One of the most distressing aspects of conditions at the hospital for several weeks was the lack of electricity, which shut the workers off from light, heat, refrigeration and also sterilization. However, lights have been secured again and things are tending toward normal. Six hundred and twenty-four hospital cases were cared for in the first ten days after the storm, in spite of the destruction of roofs by wind and rains. Surgical dressings, bandages and so forth, sent by women's societies have been a veritable Godsend to doctors and nurses, for ordinarily supplies run low in the fall of the year, and these have made possible helping many who could not otherwise have been cared for.

Miss Lindsay, Dr. Watson and Mr. Mohler have been called upon for clothing too, by people left destitute after the wind had carried off all their belongings. They are supplementing and aiding the Red Cross in its distribution.

Seventy-six girls reported at Blanche Kellogg on October first, with ten more ready to enter. Because of the relief fund these could be accepted, although in many cases they could not pay the scholarship fee of one hundred dollars each for the year. More scholarships are desired and will be gladly received at 287 Fourth Avenue, New York City, designated for the Porto Rico Relief Fund. The donor can be put in direct touch with the girl who is aided.

The churches hasve suffered great destruction, pastors losing all their belongings in many instances. Parsonage boxes will be welcome for these men and their families, who will be called upon to aid their parishioners in many ways. With faith and courage they are planning to help themselves again just as quickly as may be possible. And so we thank God and take courage; believing that a clearer sense of brotherhood fills our hearts as we share our plenty with those in need and receive from them in return the spirit, courage, strength and faith which they have shown in such splendid fashion through this trying ordeal.

The Porto Rico Disaster

Extracts from Superintendent Mohler's Letter

WE have just gone through one of the most terrible cyclones that ever struck the island. Humacao, Yabucoa and Las Piedras were in the strongest currents of the storm. In these towns, few are the houses that have not suffered damage; thousands are literally torn to pieces. Our loss at Yabucoa is about $15,000; the new church was in direct line of the wind. The big doors were thrown open, and the wind rushed in, literally bursting roof and walls out. The pastor's family were almost all wounded, the hotel at the side falling on top of them and pinning them down for about two hours.

The roads have been impassable. I have gotten around caring for injured and needy. The people of Porto Rico are wonderful, optimistic and always ready to trust all to God. Little Josue Mattos, pinned fast under the ruins of the house, sang songs with his father and mother. The people and workers have faith and courage to begin reconstruction. Sunday almost all services were held. The church in the hearts of the people still stands.

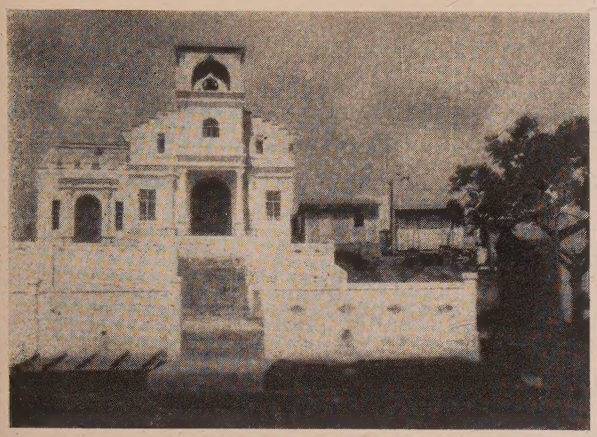
Dr. Watson writes: "Our superintendent, Mr. Mohler, and his family have endured great hardship. The roof of the house next door blew off and crushed in the upper story of the house. Fortunately the walls of the study below, where the family were grouped, held and no one was hurt, but their home is a total loss. Mr. Mohler and the four boys have been sleeping with me in our living-room, and Mrs. Mohler and the two girls have a bed in the hospital. The day after the storm Mr. Mohler brought in the pastor of Yabucoa with his wife and baby and four of their other children, all in need of medical attention for wounds. They have now gone back to salvage what they can of their home."

Nine Days Later

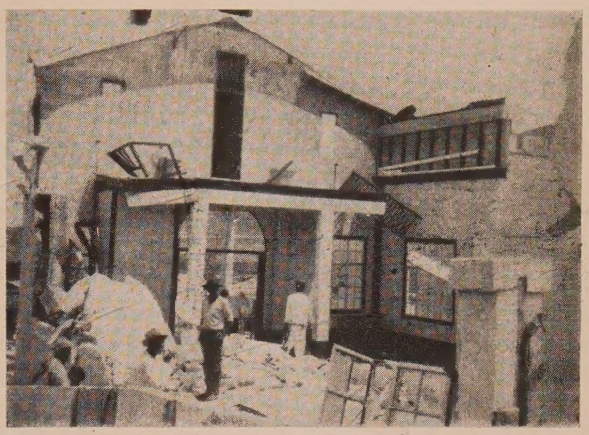
Everything is moving as well as could be expected after such a terrible storm. Naturally there are thousands crowded together in public buildings and in provisional shelters, which in many cases are nothing more than a few boards set up or a few pieces of zinc roofing. The Red Cross is rendering helpful service. The representatives of the different missions held a meeting last Monday to study the situation. The total loss of church properties was given at $160,000 by the seven denominations of the Evangelical Union.

Our own losses are as follows: out of twenty-four churches, chapels and parsonages, property of the American Missionary Association, nineteen were totally or partially destroyed. After personal inspection of the fields, I find that nine churches were destroyed, with a loss of $14,000. Five

Porto Rico Churches After the Hurricane

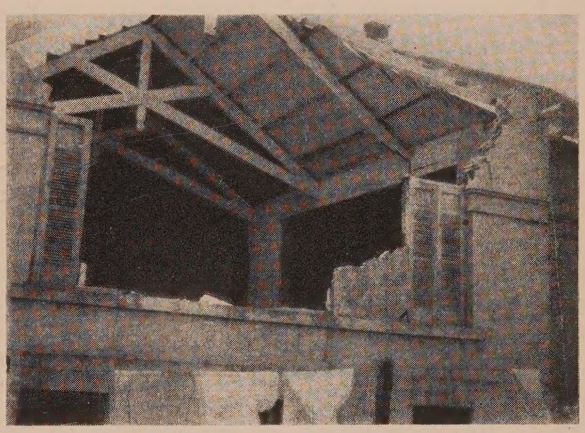


Before the storm. The beautiful new church at Yabucoa was almost ready for dedication. The Church Building Society had given a generous grant.



What the storm did. The roof and side walls are completely gone, and the building must be wholly rebuilt. Thirty people found refuge in the tower.

The church at Fajardo was very badly damaged. The loss is estimated at eight thousand dollars. "The church in the hearts of the people still stands."



The force of the wind blew out the windows and bit out great sections of the walls and the roof. This is one of our largest churches; two hundred members.

Of the little chapel at Aguacate, nothing is left but the concrete floor. The building was smashed to kindling wood. The children are still there.

At Las Piedras, the chapel is only a mass of splintered boards, but the pastor, Rev. Francisco Hernandez, and his family are standing by.

churches and five parsonages were seriously damaged with a loss of $13,650. I think we shall be able to salvage considerably on some of the properties.

Two hundred and ten homes of our members were destroyed, involving a loss of more than $70,000. This does not take into account the personal loss in clothing, furniture, animals, crops, trees, plants, etc. Our country population largely depends on fruits, such as the alligator pear, mango and bread fruit, that grow wild, and the many bananas, especially during the season when mills are closed. Now these are all destroyed. Some of the fruit trees will not be in full bearing for ten years, though the banana will produce in about a year.

Mrs. Mohler's health was far from what it should be before the storm. Now with the strain of the storm, loss of all our clothing and most of our furniture, about $500, with the schools all in ruin and our own house destroyed, both Dr. Watson and Dr. Skemp said that Mrs. Mohler must spend a year North at once.*

*Mrs. Mohler and the six children with Dr. Skemp and her mother reached New York October 1, and started West under Secretary Brownlee's escort.—EDITOR.

The Hurricane and Ryder Memorial Hospital

By DR. JAMES WATSON

WHEN they read newspaper accounts of the storm which raged for twenty-five hours over Porto Rico and left many of its towns and villages level with the ground, the many friends of the hospital were undoubtedly very anxious. Humacao was in the very center of the storm and suffered as heavily as the worst. It began on Wednesday evening about nine o'clock. A very strong wind with torrents of rain was difficult to keep out, but we managed to handle things without much damage being done. There was a lull early in the morning, and I went to bed, but by breakfast time it was on us again. Still we were not alarmed, as everything was holding all right, and the patients were fairly comfortable and protected. But it increased in intensity and all the morning people were pouring in from all the little groups of houses along the hillsides until the hospital was jammed with people—some hurt, all hungry, some hysterical, all needing some kind of attention. Nearly half were children, and a great many were crying babies.

Our brave little Porto Rican nurses went among them ministering to their needs, binding up wounds, giving babies milk, finding the driest and safest corners for the new born, and in general proving themselves ministering angels. During the very worst smashes of all, a group of five or six of them stood in the midst of a semi-crazed crowd of people and sang one of our Spanish hymns, *"Cristo es mi Roca"* (Christ is my Rock).

The roof of the nurses' home went a little before noon, and was followed soon after by the roof of one of the cottages, filling the air with pieces of flying debris. This made it exceedingly dangerous for the staff and nurses to pass through the open porches from the various parts of the hospital. Fortunately, however, beyond a few cuts and bruises, none of the staff was injured, and no one was hurt much in the hospital, although many were badly hurt before getting inside. About one o'clock the windows of the hospital began to go, letting in the torrents of water, driven by what the authorities report as a one-hundred-and-fifty-miles-an-hour wind. Soon parts of the hospital roofs began to go, and what with the water from above and the water and pieces of wreckage coming in through the windows, and the crying children and groaning sufferers and crowded condition, you may well imagine that it was "sure some picnic."

We are using all of the hospital that we can. In the usable part, we have taken care of one hundred and twenty-five people each night, many of them children, and at the same time are carrying on regular hospital work. Wounded are constantly being carried in and babies are insisting upon being born. One woman gave birth to a boy at six o'clock the morning following the storm, but continued in pain for five or six hours until they put her on a stretcher and carried her eight miles through the wreckage to our hospital, where I delivered her of two more babies, this time girls. She had previously had sixteen living children, and when brought into the hospital she was moaning, "There are seventeen children, and the house has blown away." When she discovered that she had triplets, the catastrophe was so great that she could no longer moan. We have named them Diezysiete, Diezyocho and Diezyneuve (Seventeen, Eighteen and Nineteen). The next day another baby was born in the hospital, and while it was only the third in that family, the nurses immediately christened her Veinte (Twenty). Yesterday there were two operations and a delivery, so you see we are still carry-

ing on with the emergency work. We expect during the next two or three weeks to have a great many cases of infection carried in from the hills of the people who were slightly wounded, but have got infection by this time in their wounds. There will also be many cases of pneumonia develop from exposure in the country, as we are in our rainy season, and every day and night we have several heavy rains the like of which you see only in the tropics. Of course, we also get spells of very hot sunshine which helps dry things out a little.

I estimate that it will take about twenty thousand dollars to replace the buildings and equipment of the hospital. Our beautiful trees and shrubbery, of course, cannot be valued in money. It gives one almost acute physical pain to look at them; but time will heal nature's wounds, and other trees and flowers will grow. It is a nice, bright morning, and we all feel more cheerful. We need cheering up a little, for several days of living night and day in the same clothes, sleeping in damp beds, eating soggy food on the "catch as catch can" method is not altogether an inspiring experience. The inspiring thing is the consciousness of help rendered, of new people brought in contact with the Christian spirit of our nurses and institution, and the realization that we were here when we were needed most. At present our greatest trial is the impossibility for a few days of getting material for mending the leaking roofs and so of keeping our patients dry.

I know that many of you wish you could be here to lend a hand and to share the joy of our service; but ours is the good fortune to have that privilege. I certainly would give a great deal if I could convey to the congregations of the churches I know intimately the spiritual thrill which we experienced at fifteen minutes to seven on the morning following the storm when the sweet voices of our student nurses arose from the wrecked porch of their home, where, exactly on time and with all the fervor of their natures, they were carrying on their usual morning service as if nothing had happened, while all the time their hearts were heavy with anxiety for their families situated in various parts of the island from whom they will get no word for days to come.

The Storm at Blanche Kellogg

By MISS MARTHA LINDSAY

Miss Lindsay is the new principal at Blanche Kellogg Institute near San Juan and had only just taken charge of the work when this hard experience came to her.—EDITOR.

THE hurricane began at two o'clock Thursday morning and continued without any interruption until nightfall. The real climax came about three in the afternoon when the speed of the wind was reckoned to be about one hundred and fifty miles an hour. The barometer began to rise about four o'clock, and there was a lull in the storm about six; but it lasted only long enough for us to gather up our courage. Then the rain came again, but not the terrible wind. We had with us at the time the nurses who were taking their state board examinations, Miss Santiago, who was their chaperon, and also two of our girls who had come in to help. We attempted to start the day as usual, going to our porch for breakfast, but the table did not stay with us. We carried our breakfast into the living-room on trays, and while we were eating three of the trees at the side of the house came down with a crash. As the wind grew in strength during the day, tree after tree came down, and all our beautiful vines were torn from the balconies.

When the roof came off the *ranchón* next to us, the people, with their few belongings tied up in sacks, came to us for refuge. At the height of the storm Gladys McGee started some of the girls singing their Spanish hymns, while the rest of us, with brooms and pails, tried to keep a part of the front apartment dry. We went to bed quite calmly that night with forty-five of our neighbors sleeping on the benches in the school rooms below, and we waited until Doña Juana, the cook, had given our visitors their supper of cocoa, crackers and cheese.

Friday the rain still continued, but we were glad there was no wind. Through it all we started on our tour of inspection, and felt that Blanche Kellogg Institute weathered the storm quite well. All that we lost was the roof from the main building, which was in the process of being replaced; the roof of the faculty building; a part of the chapel roof; a large dent in the chemistry laboratory roof, made by a falling palm; every tree on the place either down or stripped of its foliage; the laundry roof torn loose, but held by a fallen palm; the vines torn from their moorings; our mattresses all soaked; and every wall so damp that it has since become covered with ill-smelling mold; the

ceilings warped, and many of the text-books ruined by water.

Both Friday and Saturday we kept busy bailing water from the floors of the main building and the faculty building. The Congregational minister's sons chopped up our big flamboyant that had placed itself across our driveway, and three of the young men from the Seminary worked all day Saturday cleaning up text-books and clearing up the debris from our front yard. They returned again Monday, Tuesday and Wednesday, working hard all day chopping the trees that had fallen in the side garden and in the court. We will never be able to repay them for all their labor. From Thursday until Sunday we were without city water. We had only our reserve tank to depend upon.

Our work can go on almost without interruption, but for the churches it seems almost like a fresh start, and the hospital seems almost as bad. Everyone has such wonderful courage through it that I'm sure there will be new life and new zeal in anything undertaken.

Seven of our girls are with us now, and under Miss Santiago's supervision will have rooms ready to receive our Seniors and Juniors next Thursday; and unless something bigger than this hurricane happens we can start school October first. But we need your help for scholarships.

Night's Conquest

By WILLIAM THOMPSON

'MID rambling bush and clinging vine,
Above the singing waterway—
My fancy calls to memory
The joys of some lost yesterday.

Across the meadows, daisy kissed,
Sail ships of fairy thistledown,
And homing swallows dart, afraid,
Above the sleepy little town.

Long waves of fleece clouds, rolling on
To where the Sungod's palace lies;
And thrones of golden colors blend,
To paint the picture of the skies.

Then darkness steals along the path,
The Goddess Day is put to flight;
And from the caverns of the world,
Rides forth to victory, the Night.

Destruction in Florida

By ERNEST M. HALLIDAY

UP from the Leeward and Virgin Islands of the Lesser Antilles, across little Porto Rico and the northern shore of the Dominican Republic whirled the giant spinning cartwheel of the West Indian hurricane, sixty to one hundred miles in breadth, leaving death and destruction in its wake. It traveled forward at the rate of only thirteen miles an hour, but the speed of its rushing periphery reached the terrific rate of one hundred and twenty-five miles, over two miles a minute.

It struck the coast of Florida a little north of where the hurricane of 1926 had descended upon Miami and, like a giant aerial buzz-saw, swept northwestward over Lake Okeechobee and inland Florida, then turned its course to parallel the shore line of Georgia and South Carolina and rushed out to sea off Cape Hatteras. Rain fell in torrents over the Everglades, dikes were broken and the horrors of flood were added to those perpetrated by the raging winds. It took seven days, from September thirteenth to twentieth, for this monster of the air to complete its awful work.

Leaving to others the story of devastation in Porto Rico, let us here turn to the destruction wrought in Florida. The toll of human life is almost unbelievable: 1,500 to 2,300 is the estimate of Governor Martin and others as reported in *The Literary Digest*. It may run higher. One of our pastors writes: "Conditions in glades indescribable. Am close enough to things to know that the dead will total 2,500 to 3,000." The complete list will never be known. A rude trench which marks the site of necessarily hasty burials, or even the ashes of a funeral pyre must tell the story of the disposition which, in extreme cases, had to be made of unidentified bodies in order to avoid the horrors of pestilence. Thirty millions of dollars is the minimum estimate of property damage in the stricken area of Florida. Translate this into human need!

We know the appeal and the heroic service of the Red Cross and cooperating agencies. Our Congregational fellowship has responded promptly, as always, to the cry of human need. But in this instance we have felt an additional incentive to giving. It has come from the plight of our sister Congregational churches. There are four which have been hardest hit: Lake Worth, farthest south; Palm City, farthest north; West Palm Beach and Jupiter in between. Superintendent Edwin C. Gillette, in charge of Church Extension work in the state, has labored without stint to hold up the hands of pastors and people in this crisis. The Executive Committee of the Commission on Missions gave unanimous endorsement to special appeals by the American Missionary Association and The Church Extension Boards for Porto Rico and Florida respectively. Many churches and individuals have responded, but at this writing not one-fourth of the minimum of $48,000 asked for by the Extension Boards has been received. Surely every Congregational church in America will gladly help in some measure if given the opportunity. Sunday Schools, Young People's Societies, Men's Clubs and Women's Leagues can and will respond if the need is brought to their attention.

American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston, Massachusetts

September 28, 1928

Dear Dr. Halliday:

I have just received a copy of your circular letter to Congregational pastors and churches in behalf of the suffering brethren in Florida. My gift, however, went through my local church last Sunday, and I presume it has already reached your Treasurer, in with a lot of other gifts from the church.

This is a terrible blow that the churches of Florida are called upon to sustain. I trust that you will get a big, hearty response to your call on their behalf and that they will be able to "come back" into mind and material equipment far beyond what they had before.

With best wishes, I remain,

Yours sincerely,

ENOCH F. BELL.

Here is an excerpt from a letter written by Rev. C. W. Pusey, our pastor at West Palm Beach. This has been a self-supporting church, but now not only must the building be repaired, but it will require home missionary aid for an indefinite time to come.

"While we did not suffer as badly as other churches—several being demolished entirely—we are in a bad mess. Roof was badly damaged and the church water-soaked. Doors and windows were blown in, hymn books destroyed, piano ruined and much other damage caused. For the life of me I

do not see how we are going to get along without outside help of some kind. You see the devastation was so widespread and so awful in its completeness for so large a percentage of residents that many institutions are financially crippled. We had no storm insurance. Some of our most generous contributors are ruined temporarily at least.

are only a small community, but you will realize what our losses are when you know that fully fifty per cent of the homes in this community are smashed beyond repair. Picture your own homes and imagine every other one in ruins, with every stick of furniture gone, and you will have some slight conception of what we are going through

AFTER THE STORM GIANT DEPARTS

"In the year I have been here there have been five occasions when large amounts had to be raised —$500—$700—$900 and smaller sums. These amounts were raised each time in spite of adverse conditions; folks seemed glad to give when it hurt like the mischief to do so. It is a different tale now. There are times when I wonder if it will be possible for us to carry on at all; things look mighty gloomy at times. But we intend to carry on and die with our boots on if necessary.

"What can be done to help out on the church repairs? It seems to me if word can be broadcasted among our churches a few generous souls may come to the aid of a congregation that has fought through one disaster after another for over two years with a smile."

Superintendent Gillette says: "The little church at Palm City, instead of being simply rebuilt as it was, should be rebuilt in better fashion and should have a room for social purposes and be able to make itself the community center."

And this comes from Rev. Walter Metcalf of the Jupiter church: "We had a terrific storm. We now. Then see forty per cent of them with roofs blown off, windows shattered and every article saturated with water, and you will again visualize our predicament. Look at the remaining ten per cent and you will see that they all suffered what would ordinarily be called a heavy loss. But these things are as nothing compared with the fearful loss of lives in the Everglades section of the county. You will easily see what our church problem amounts to for such a stricken community. Every member has been hard hit. Some of our largest and best families are leaving Jupiter forever, absolutely broken; being sent North by the railroad and Red Cross. Those who remain will be financially embarrassed for quite a time. At this writing I do not see how we will ever get the church repaired and in running order unless we get help from unseen quarters." (See, also, Mr. Metcalf's thrilling account of the hurricane in the October eleventh issue of *The Congregationalist.*)

Rev. Lillian B. Fulton, D.D., pastor of the hitherto strong, self-supporting church of Lake Worth, with its nearly five hundred members, wired

uperintendent Gillette: "Our church is without oofing. Treasury empty. Nothing for salary or epairs. Large per cent of my people are homeless. ll damaged. Have New York help us at once and e will repay."

Later she wrote: "I wired you yesterday rela- ve to our loss and conditions. We have no money or running expenses or for repair work. Lodges f all kinds are helping. Fully two-thirds of our people are without a dollar available until things can adjust themselves."

What will *your* church do for Florida? Remember that the task is not merely that of physical rehabilitation, but of continued aid toward running expenses as well. And most important of all, it is that of contributing, through the manifestation of Christian sympathy, to the spiritual re-enforcement of those who are so bravely holding the line.

By All Means Renew Your Subscription

SPREAD over pages 404 and 405 our readers will find a statement from the publishers of *The Congregationalist*, prepared at our request, in which they tell of their plans for the future f this magazine in conjunction with their own publcation. It will be seen that upon the first of anuary THE AMERICAN MISSIONARY is to be aken over by *The Congregationalist* and will thereafter be issued upon the last week of each month in lace of the regular issue of *The Congregationalist* or that week. It will continue to be a regular issionary magazine devoted to the same great inerests as now with certain important improveents. It will further be seen that this missionary umber may be taken by itself alone and come to each subscriber, as now, once a month, or it may be taken with the other issues of *The Congregationalist* as a monthly missionary number of a regular weekly newspaper.

Our subscribers should not fail to notice the favorable terms offered them for immediate renewal upon either of these plans. We cannot too strongly urge upon every one of you promptly to renew your subscription to THE AMERICAN MISSIONARY, which, as we are convinced, is to be a splendid magazine, ably edited, in no respect inferior and at certain points superior to that which you are now receiving. It would be a special joy if you could, one and all, be induced to become full subscribers to our great Congregational newspaper.—S. L. L.

Some an Hundredfold

By WILLIAM WHITE LEETE, D.D.

THERE are some churches of excellent quality that never grow big. Their location, equipment and personnel are things to be reckoned ith, as well as the teachings heard from the pulit. In the parable of the sower we are taught at the condition of the ground has much to do ith the size of the harvest.

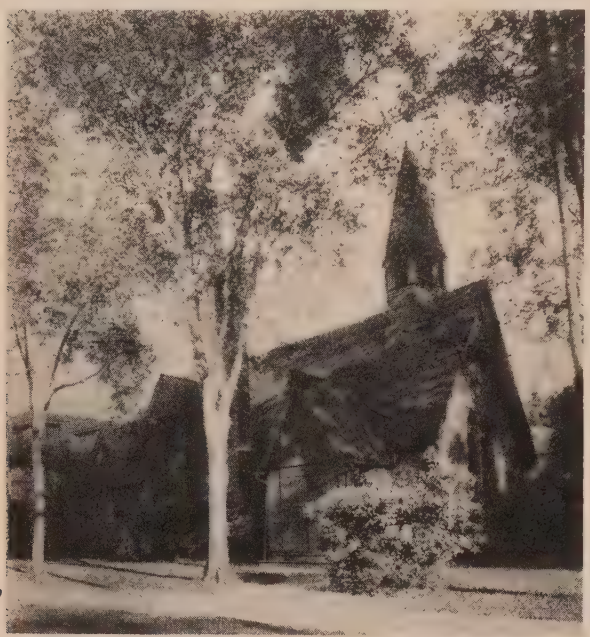
Some churches are poorly located and were andicapped from the start. They began at a time hen hopes for a big town ran high. Few people ere in sight but new settlers were expected; the ailroad, the mine, the oil wells on land already aked out, would surely bring them. But the rophets prophesied falsely and the longed-for eople never came. Some places, small at the start, ew smaller and the church planted under those nditions, no matter how holy and zealous its embership, will be small to the end of the chapter. ut let us hasten to admit that even under such rcumstances many a church has brought forth a ndredfold.

When home week is announced in some little town in New England, one is astonished at the number of returning sons and daughters; and among them are some who have a wide and enviable reputation. What has drawn them there? The bank, the deliberative assembly, the business office, the college classroom, were holding them tightly only the day before. Now hundreds of miles from those absorbing claims they are seen sauntering on the streets of a little town hardly named on the map. That town is just as little as ever, nothing has grown there for fifty years except the trees on the town square. And the dear old folks are dead and gone! But memory lives and the lure of the past is stronger than death.

Many scenes doubtless mingled in the mental picture that has called these people together. But there is one to which the majority of them would readily confess. Through the mist of the years there rises up the steeple of a little white church; and answering a pull at the heartstrings, many of them have come to sit again in the hard-backed pews and recall those holy emotions that there for

the first time rose to the dignity of definite resolves.

In the little town the church is the center of everything. For this reason, some little churches,



ORIGINAL CHURCH BUILDING AT ELMHURST

East and West, have, according to their opportunity, produced richer spiritual harvests than those apparently more favored.

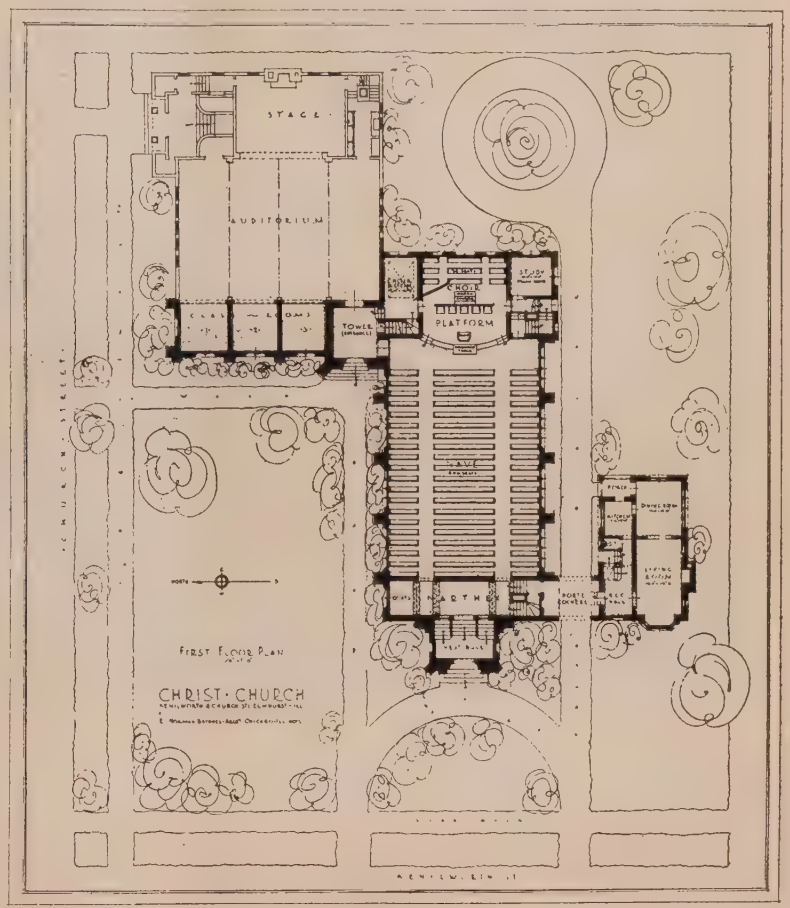
About a year ago THE AMERICAN MISSIONARY described such a church. The time was ninety years ago. Illinois' prairies were then waste land and great Chicago was then but a trading post. The first religious services were held in an eighteen-feet-square log house—the home of a man and woman who could pray. When a traveling preacher could not reach them on a Sunday, the children sang and the wife read a sermon. Three generations have come and gone since then. The village is still a village and the church, in all the years, has seldom at any one time enrolled a hundred members. But in those same years over four hundred persons have confessed their faith at her altar and gone out to prove it to the world. Fifteen of them have been ministers, three missionaries, forty-seven school teachers and many of them leaders in business or professional life. The people of that locality are today choice people, while not far away three churches whose united membership approaches three thousand admit that that little church has been their spiritual mother. There is many a little church that will hear the "Well done, good and faithful servant." There is many a church that is poor yet out of its poverty casts into God's treasury "more than they all." The field is small but the ground has been well tilled and the harvest will be one hundredfold.

COMMUNITY HOUSE, FIRST CHURCH, ELMHURST, ILLINOIS

But there is no virtue in poverty, and no church should be small when it has a chance to be large. Some churches live on and do fairly well when they ought to do something remarkably fine. It is churches of the latter kind that most people like to hear about and this is the kind we have often featured in this magazine. In this issue we present still another—the church at Elmhurst. It is like the little fruitful church described above, situated in the state of Illinois and is in a suburb of the city of Chicago. The community was incorporated in 1882 and, though served by four railroads, up to 1918 grew very slowly. The first attempts at regular religious services were under Congregational auspices and Dr. James Tompkins, then Superintendent of the Illinois Congregational Home Missionary Society, presided over the meeting which on September 14, 1890, organized a church. It was made an independent or union church because of the various denominations represented in the community, no one of which was strong. Early in 1897 practically the same conditions prevailed and the church, taking on the name of "The Christ Church of Elmhurst," adopted a constitution and changed the old organization into the new. It was for the purpose they said "of uniting, as far as possible, all the representatives of truly Christian faiths in vital membership and active work in this, which must be the church of the community."

Through the thirty or more years since then this body of believers has done the work of the ordinary Protestant church; only Episcopalians, Christian Scientists and members of St. Peter's Evangelical Church maintaining, in the later years, services of their own. But in the last five years the population has more than doubled and Elmhurst, being only fifteen miles from Chicago's center, has itself become a city. Christ Church, which, ever since the first services held in 1890, has been largely made up of Congregational people, voted in 1926 to become Congregational in name as well as in fact, and joined a Congregational Association under the name of the First Congregational Church of Elmhurst.

A small wooden structure, whose only ornament, as shown upon the opposite page, was the place where it stood and the trees by which it was surrounded, had been the only place of public worship through all of the thirty years. Its interior was unattractive and as a place for Sunday School or community gatherings had for a long time been wholly inadequate. The membership, made up of people of moderate salaries, many of them young and trying to pay for new homes, bravely faced the situation and voted for a new structure the first unit of which was to be a parish or community house. How well they builded is shown also upon the opposite page. And finally, knowing that those who would reap bountifully must also sow in the same way, the church has caused the whole plant to be completed and we are showing it on page 400. It is one of the finest groups of church buildings that can be found in the country. The parish house which we saw a moment ago by itself stands at the left in this picture, while on the right is a handsome parsonage. The main building is the house of worship. Its auditorium with high wood ceiling and heavy timber trusses has a seating capacity, with the balcony over the narthex, of five hundred. The chancel provides not only for pulpit and organ



GROUND PLAN, FIRST CONGREGATIONAL (CHRIST CHURCH)

but a choir of fifty or more persons. Looking at the ground floor plan one can judge what provision is made for various church activities on this floor and also in the floor beneath it. The basement provides for fifteen or sixteen classrooms besides an assembly hall and these, joined to the community house, will take care of a very large Sunday School.

FIRST CONGREGATIONAL CHURCH OF ELMHURST, ILLINOIS

Toward the fine results attained by this progressive church many have contributed. The pastor, Rev. Fred Harrison, has brought to it vision and inspiration. The architect, Mr. E. Norman Bridges, and the building committee have shown fine taste and thoroughness; and the people, old and young, have "had a mind to the work." The total outlay represents $100,000 and but for the backing of the Chicago City Missionary and Extension Society and the Congregational Church Building Society such an undertaking would hardly have been even projected. A church situated favorably for doing great things is by the financial limitations of its members often prevented from doing them at the time which of all others is the best time. Happy are Congregationalists in having such organizations as those mentioned above. Was it not for just such hours of temporary inability in the life of a church that they have been instituted and endowed?

The church plant at Elmhurst is not yet one year old but great returns are expected from it. The pastor says, "The opportunity is a glorious one. We should double our membership in the next five years."

What has been done at Elmhurst is just what many a church in the suburbs of our large cities should do if it takes itself seriously. The suburban field is today the point where victories for the evangelical faith can be won on the largest scale. There, therefore, expenditures of thought and money must be made unsparingly. No sincere Christian effort anywhere will go without reward but here the returns can be one hundredfold.

WILLIAM E. HARMON, well known as the founder of the Harmon Foundation for charitable and humanitarian purposes, died last summer at the age of sixty-six. Many of us enjoyed the exhibit of Negro Art at International House, 500 Riverside Drive, New York, last winter, promoted by that Foundation under the direction of Mr. George E. Haynes. A second exhibit will be given again next January. For many years, under the name of "Jeremiah Tingle," Mr. Harmon delighted to carry on mysterious philanthropies. In his will, Mr. Harmon disposed of more than $1,200,000 in specific bequests, the largest, for $500,000, for the Harmon Foundation, which receives one-fourth of the residuary estate and 90 shares in the Harmon Corporation.

Samuel Walter Keck

Our New Superintendent in South Dakota

MR. KECK was born near Odebolt, Iowa, August 23, 1887. His father was a farmer, and was for years the chief support of a Congregational church near the farm called "Keck Church" in the year book, for the parents of Mr. Keck.

After finishing his course in Yankton College the call of the ministry came to him, and in 1916 he was graduated from Chicago Theological Seminary. After his first year in the seminary he was married to Miss Mabel Cronk, of Menomonie, Wisconsin, who enrolled in Chicago Training School for Women, and there and in the Seminary had her training with her husband. Mr. Keck was a successful business man, and upon graduation had to choose between a flattering business offer and a home missionary pastorate in Deadwood, South Dakota. He chose the home missionary task and spent two strenuous years in Deadwood until the war took so many men that mills, mines and church were closed. In 1918 Mr. Keck was called to Watertown, South Dakota, and entered upon a ten-year pastorate there that closed only with the call to the superintendency made vacant by the death of Dr. David J. Perrin.

REV. SAMUEL WALTER KECK

During the ten years in the Watertown Church there were five hundred and eighty-seven members received into the communion. For five successive years the church received the Joseph Ward cup from the state Conference for efficient work in religious education.

Mr. Keck has served for the greater part of ten years on the state Board, and much of the time on the executive committee of the state Conference. He was moderator of the state in 1925, and comes to his new task with an understanding sympathy with home missionary and town-church problems and a knowledge of the serious tasks connected with the state office.

Mr. Keck is well fitted by training and experience to bring wise leadership and real inspiration to the missionary work in South Dakota.

Satisfactions of Retirement

By HARRY R. MILES

ONE of the men in the great Board of Relief family wrote recently that he had expected the day when he laid work down would take away the zest of living, yet he had not found it so. He and many like him are finding that the leisure which retirement gives opens new interests. One man wrote: "What a lot of experience one gets in growing old. I believe the new things come crowding as much and as varied as in the young days when life was supposed to be all ahead. I am not worried that Eternity will be so long that life will grow tame. Just learning to know God in a spiritual way will make 'everlasting life' gloriously interesting. It cannot be so long before I will know something about it from that side of life." The years of retirement bring

Time for Things That Have Had to Wait

One old hero, past eighty, who spent forty hard years as a home missionary pioneer, writes from his quiet home: "This retired life I find after all a real luxury. I am quite sure I enjoy life as much as ever. I keep myself occupied until ten at night, which I have done for nearly sixty years. I carry out my daily program as systematically as ever and enjoy it. My special subject now is wages. I give four solid hours to its study, and must be at it in a few minutes. I expect to make myself an authority on the subject." How many men, in the push of parish life, long for his free chance to study! This man is blessed with good eyes. Some have worn theirs out in service.

A widow on the roll of the Board fitted herself as a young woman for missionary work. She studied Hebrew, Greek, German and Latin to help her in the mastery of languages. Marriage to a minister changed her plan. She became eyes to her husband, who could not see to read during their married life. She not only read to him at home

but in the jolting buggy as the horse jogged along from one preaching station to another. Now her own eyes are failing, and she wrote recently: "Oh, that my Heavenly Father will touch them! I love the hills, the sky, the ocean, the trees and flowers; and if I cannot see them or read my Bible, how hard it will be for me. Yet I have much to be thankful for. The Father has been wonderful in his love and care for me. I will trust him." Through the Christmas Fund she was sent to an oculist and new glasses have restored her vision so that she rejoices again in nature and her books.

PASTOR AND THE SUNDAY SCHOOL TEACHER OF HERBERT HOOVER

They See the Fruits of Their Labors

The minister and wife whom you see on this page have retired after forty-five years of faithful work in country churches of the farm belt. They follow with interest the men and women who have gone out from their little churches to homes and work of their own, and some to distant cities and distinguished position. One little boy, who used to come to the Sunday School with his sister in her plain clothes and quaint Quaker bonnet, wrote the minister recently of these happy boyhood days, and signed himself, "Herbert Hoover." The wife was his Sunday School teacher.

Happy in Anticipations

The minister with the flowers in his hand has had a long service and won the love of all to whom he has ministered. He marked a recent anniversary by putting into the following poem his reflection on things ahead:

MY BIRTHDAY—81

'Tis a pretty good house—this old house of mine—
  It has stood for eighty-one years;
It's been battered by storms, and oft moved about,
  And it sometimes has needed repairs.
The grinders are changed, but the windows are clear,
  Though the telephone sounds rather low.
The timbers are weak, and the wiring is worn,
  And the roof is all white as the snow.

Some time I shall move from this old house of mine—
  When no more it is worth the repairs,
To a building of God made ready for me
  That will stand through eternity's years.
I know not the style nor the form of that house,
  Though its builder I know very well.
He has walked by my side, and led in the way,
  And has lifted me up when I fell.

Or mansion or cabin, 'tis ample for me—
  That place He has gone to prepare;
He knows me so well He'll supply every need,
  So I never need have any care.
His love and His glory will furnish the light;
  His grace and His knowledge the power.
On His word will I feed as He shows me the way,
  And I never shall thirst anymore.

Many friends, fondly cherished, I'll meet over there,
  And together we'll roam the bright plains,
We'll speak of His love and His brotherly care
  As He led us through earth's fleeting pains.
The joy will be great as I meet the dear friends
  Who did walk while on earth by my side;
But the greatest will be to behold my dear Lord,
  And in Him all my wants to confide.

True to the End

These old people no longer receive salaries, but they never quit the ranks of those who serve. Their interests are keen, their sacrificial spirit alert. Some of them send back to the Board of Ministerial Relief a tithe of each check on their meager pensions, and this is only one form of their benevolences. If secretaries protest against this giving what they themselves need, they reply that they do not intend to abandon the habit of fifty years, or to lose the joy of helping. There recently came to the Board of Relief a letter from the president of a German Old People's Home. It read:

"To whom it may concern:

"Mrs. ——— has passed away and we are forwarding the enclosed money-order found in her room with the note from the giver."

A HAPPY RETIREMENT

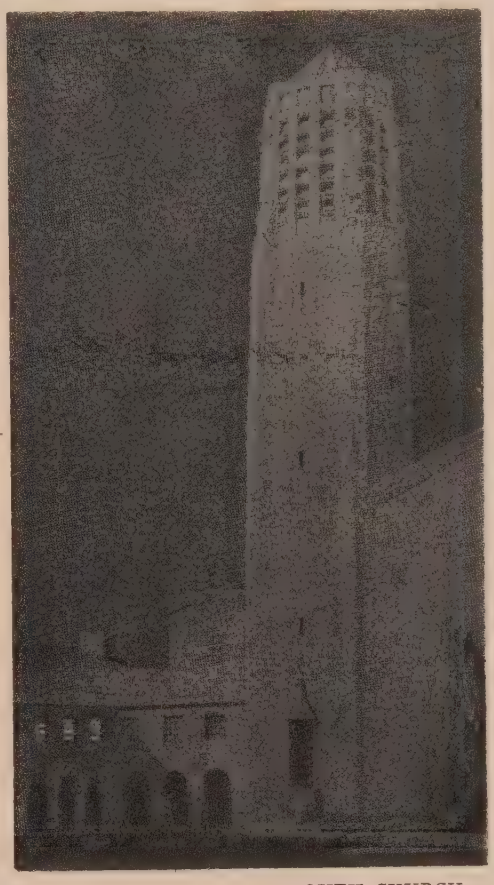
The brief note, written in uncertain hand, showed that its writer's last thoughts were not about herself, but of the good she could still do.

"I am sending you my annual contribution to the work of the Board. I am ill and cannot write a letter."

Many men and women work on with hand and head long years after retirement and then, with the old interests still keen, their gifts and prayers follow those who carry on in the work to which their hearts and lives have been given.

Something New

THE First Plymouth Church of Lincoln, Nebraska, is presenting in its new church building some features which are not found elsewhere in Congregational church architecture. The print reproduced here shows one that is the most striking. It is the Carillon Tower, one hundred and thirty-four feet high, which is to be furnished with thirty-five bells.



CARILLON TOWER, PLYMOUTH CHURCH, LINCOLN, NEBRASKA

The whole plant, including the church and parish house, is to stand upon a plot of ground three hundred feet wide and two hundred feet deep and the building level will be eight feet above the sidewalk. The church, set back from the street, will be fronted by a court one hundred by ninety feet and surrounded by a cloister colonnade. In this court it is expected that the festal days of the church will be ushered in with praise and worship. Open-air church services and dramas produced by the young people will here have their unique setting. Here will be held the lawn parties, and into it, through large open doors, the children of the primary grades can be conducted for moments of recreation.

The church has sought to depart from both the Colonial and Gothic types of building and thinks it has found one that is rooted in church traditions as well as one true to the spirit of the West. The auditorium is to have a high vaulted ceiling, deep recessed windows in amber cathedral glass, piers that rise fifty feet high, linomosaic floor, an apse (but not the chancel), a rose window at the rear and a beautiful door and vestibule toward the street. The seating capacity on the floor and in the balcony will be one thousand persons.

The First Plymouth Congregational Church now made up of two churches, one the oldest church in Lincoln, has a membership of over 1,200. Fourteen donors are to be responsible for $300,000 of the expected cost of the new plant and the remaining $200,000 is to be sought from the rank and file of the membership.

Our whole constituency will be interested in the outcome of this undertaking and we shall hope later to show some of the excellences of the structure in greater detail.

On thing, however, is apparent at a glance. The building attempts to embody a churchly program. It was evidently conceived in reverence and with the commending of religion to the whole community.

The Moderator of the National Council Visits Hawaii

DR. OZORA B. DAVIS, the President of Chicago Theological Seminary, with Mrs. Davis, is expecting to spend a part of October and November at the "Cross Roads of the Pacific," visiting the churches, meeting the people and seeing the sights of that lovely and most interesting part of the world. This event is one of major importance to the Congregationalists of the Island, for it will be their first opportunity to receive a Moderator of the National Council. They are therefore making extensive plans for his welcome and entertainment.

It will be remembered that Hawaii has a unique place in the missionary history of Congregationalism. It was in 1819 that the American Board sent out its first missionaries to those parts headed by the distinguished leaders Hiram Bingham and Asa Thurston with their heroic wives.

The work thus begun developed into one of the most successful ever undertaken by the Board. The children and children's children of those early missionaries, with the churches they founded still continue to play the leading part in the higher life of that community.

To spread interest

A great forward-looking movement is being launched to enable more Congregationalists to catch something of the real spirit of Christian service—to extend the influence of THE AMERICAN MISSIONARY by placing it before a wider public.

Beginning in January, THE AMERICAN MISSIONARY will be published in a new and improved form as a monthly missionary feature number of THE CONGREGATIONALIST. It will be a stronger, more comprehensive and more useful publication.

All the features you have enjoyed in THE AMERICAN MISSIONARY will be further developed and enlarged. The contents will continue to breathe the very spirit of missionary inspiration. It will be a real missionary magazine that old readers will appreciate and that will attract many new readers.

As a part of this progressive step, between now and November 30th the following substantial savings are being offered to new and renewal subscribers whose orders are sent in during this month.

No matter when your subscription becomes renewable —even if it has already expired—or if it does not become renewable until next year—the opportunity to take advantage of these savings is yours provided you act before November 30th.

American Missions

Plan A
Three Months Free

One year (12 issues) of THE AMERICAN MISSIONARY in its new and improved form	$ .75
Three months extension to new or renewal subscribers whose orders are forwarded in November - - - - - - - - -	.25
	$1.00

For 50 cents until November 30 in the usual club of fifty or more, or 1/10 of church membership.

Half price
to new or renewal subscribers—at a cost of

only 50 cents
for the year of 1929 with

THREE MONTHS FREE

Plan B

Eight Weekly Issues of THE CONGREGATIONALIST.
Two Monthly Issues of THE AMERICAN MISSIONARY.
} **FREE**

Nine months (39 issues) of THE CONGREGATIONALIST for $2.00 to include monthly numbers continuing THE AMERICAN MISSIONARY—with all the remaining 1928 issues of both papers FREE.

Through this alternate plan you will receive every week THE CONGREGATIONALIST—the great national newspaper of our churches together with THE AMERICAN MISSIONARY.

Here is the opportunity you have often wanted, to get acquainted with THE CONGREGATIONALIST while continuing your subscription to THE AMERICAN MISSIONARY. Never before in the history of our churches has an offer like this been made. It is limited to November only. The form below should be used at once.

Please check the Plan you prefer—hand this blank to your church agent—

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None Too Remote for Montana Vacation Church Schools

By Superintendent ELMER H. JOHNSON

CHILDREN one hundred and thirty-five miles back from the railroad, children who have never had a Sunday School, children who have associated "Jesus Christ" and "God" only with profanity are recognized as having first claim on Vacation Church School workers in Montana. Twice as many Vacation Church Schools are held each summer as there are ministers—about seventy-five each season. A corps of about ten students, largely young women, supply most of the leadership. As a rule these students are assistants to pastors of larger parishes.

THE PROPHET OF POWDER RIVER

Too Busy to Report

Miss Anna Schwenk, Women's Medical College, Philadelphia, who served in a vast region unreached by railroads in east-central Montana, where the weird howl of the coyote is still heard and cowboys are cowboys still, writes, "I have been too busy with my Vacation School children to spend any time on reports. I have had schools Saturdays and Sundays, and when I finished a school one day I had a new one the next. The need for religious training is so great that I wanted to give the children as much of my time as possible. It is great work."

He Liked Rainy Days

The eagerness of these children is well illustrated in an experience of Miss Schwenk. "At Beauty Valley, near Skull Creek, in a remote ranch country, one boy could come only rainy days. I will never forget how he looked up at the sky the morning I was staying in his home and said, 'It looks favorable.' He saw a black cloud in the west!"

A Tooth Brush a Novelty

Pastors had reported for years that there was nothing but a vacant church building in a little town in eastern Montana. Miss Lilah Mawhinney, University of Wisconsin, bravely went in and had a wonderful Vacation Church School. Her work struck fire in the hearts of the people. "He that hath eyes to see, let him see." Of one of her schools she writes, "At ———, a forlorn, desolate country at the edge of the Bad Lands, people are always fighting the wolf from the door . . . poor, thin little faces, starved for food, for right thoughts, for right atmosphere and for love." These folks regarded the student with some suspicion at first. Even her tooth brush was a novelty. They need doctors, lessons in sanitation, lessons in cooking, guardians of girlhood.

A Variety of Interests

Miss Katherine Torrence, University of Montana, writes, "At Pompey's Pillar, where Captain Clark, of the Lewis and Clark Expedition, carved his name on a towering pillar of rock in 1805, I had thirty-four pupils, of whom twenty-three were boys. Again we stressed organized recreation. For many of the children the hikes and picnics were the events of the summer, and will never be forgotten. In our handwork we had a great deal of enjoyment in working out a table project of Old Testament times: animals cut out with scroll saws, dolls dressed by the girls, a sheepfold, an altar, palm trees, a well. An exhibit with program was held Friday night. At Custer the children begged for sessions both morning and afternoon. We learned the books of the Bible, learned memory passages, had a verse-finding contest, which created interest and even excitement. The boys constructed a 'Bible Bookcase' to be the permanent property of the Sunday School. . . . An all-day hike, starting at five-thirty in the morning and hiking back into the hills. How excited and thrilled the boys and girls were for days ahead of that time." Miss Torrence is a sister of Miss Louise Torrence, Mt. Silinda, East Africa. A feature at Custer was a "Summer Christmas Tree" for the kiddies in Mt. Silinda.

A Lad to Be Proud Of

Rev. Albert C. Walker, young pastor in the Stillwater Valley, held a Vacation Church School, at Whitebird, assisted by Mervyn and Elsie Johnson, of Billings, children of the state superintendent. Mervyn, aged fifteen, undertook to transport the children from Upper Whitebird in a twelve-year-old Franklin car. It was a week of mud, and Upper Whitebird is up, up, up to the

glorious foot of the snow-capped mountains. Mervyn broke an axle, rode horseback to Absarokee, ten miles away, drove to Billings and back, one hundred and twenty miles, put in an axle and got his kiddies to school on time next day. Then he broke the transmission and carried a little five-year-old two miles through the mud to her home. Again he rode to the railroad, went by train forty-five miles, got an old Ford without any top, started out before daybreak, and got his kiddies to school. Mr. Walker transported another group in his "Congregational Service Car." Elsie did much of the leading of music and had charge of the girls. Later she helped in another school and could not be persuaded to go with her parents through Yellowstone Park. Who says the youth of today cannot heed a serious purpose?

A VACATION CHURCH SCHOOL EXHIBIT

The Joy of the Service

Miss Alice Carrington, another of our workers, is a product of Vacation School work. Students took her to a Summer Conference. The next year she helped in a Vacation School and then conducted one herself in her home district. This past summer she was a regularly appointed student summer worker. She says: "The children were very much interested in the work. It was a joy to serve them and help bring the Christian message into their homes."

Tending Christ's Scattered Flock

Charles G. Christianson, Yale, did splendid work along the electrified Milwaukee Railroad, centering his work at Ringling. Alvin H. Boettcher, Oberlin, assisted at Plentywood and Baker, giving most of his time to preaching. Miss Frances Hawkins, University of Wisconsin, who had helped Miss Mawhinney a year ago, gave full time to the work, and showed herself a master in recreational leadership. Reporting her Melstone school she says, "I had all the children in town except those of three Catholic families."

"The experience," says Miss Mawhinney, "has given me an ever-increasing realization of the meaning of Jesus' words, 'Feed my lambs.' Dear children! Their anticipations are high for next year." It will be like keeping a mother from her child to keep Miss Mawhinney from these children next summer, unless she knows that someone else is sent to them. It is expected that these particular children in Fallon County will be given a pastor through the year largely because of this devoted student's plea on their behalf.

Who can calculate the influence for good in the lives of children, in isolated places on the vast plains and in mountain fastnesses, of even one week's association with a consecrated Christian young man or woman from the great outside world and from that alluring place, college! How many will dream dreams that will come true in after years of college, and service and usefulness! And the students—they come too close to the world's need and to Jesus Christ the Savior ever to be the same again. Let him who does not wish to give his life to Christian service beware lest he see and experience what these workers see and experience. Children of the frontier seize the heart and hang on with a grip that cannot be broken.

Roll Call of the American Red Cross

THE fact that Armistice Day this year falls on Sunday is proving most helpful to the Twelfth Roll Call of the American Red Cross. It affords an opportunity to clergymen of every denomination to recount, in their Armistice Day sermons, some of the Red Cross accomplishments ten years ago, and to call attention to the continued need for universal support.

Social Seminars

By HANNAH HUME LEE

THE Department of Social Relations of the Congregational Educational Society has found the Seminar a valuable method of education in the field of human relations. Ministers, laymen and women are brought together for a study of three or four days to consider issues involving social strain. Speakers present both sides of the question. There are first-hand contacts with leaders from both sides of the area of conflict. Every effort is made to present the question in the spirit of fair-mindedness. Such Seminars are proving increasingly valuable. They widen one's view and give new understanding of the application of the social gospel.

A Seminar on the Church and New England Industry is being planned in cooperation with the Universalists and Unitarians. The sessions will be held in Boston, November 13, 14 and 15. The first day will be given to a discussion of the industrial situation in New England. There will be speakers representing industry, chambers of commerce, as well as representatives of the workers' group, and an economist. The second day will be given to the discussion of textiles in New Bedford and their future. The problem of the industry will be presented from the business point of view by the president of the New Bedford Chamber of Commerce. Mr. John Calder, chairman of our Congregational Commission on Social Relations, will open a discussion regarding the unorganized workers in relation to the Unions. This will be followed by discussion in which it is hoped both the employer and employe will state different phases of opinion. Engineering problems in cotton textiles will be presented by a New Bedford manufacturer. There will also be short addresses by New Bedford ministers on church and community interests in the industrial problem. On the third day there will be brief addresses on the duty of the church, especially in so far as the moral and spiritual aspects of the industrial situation present an obligation on the church. Discussion, with questions and answers, will be an important feature at each session.

Indications are that there will be a representative group of manufacturers and laymen as well as women attending the Seminar. Responses to invitations give assurance that all sides will be adequately presented. The outcome of the three days' sessions will, it is hoped, be of value.

A Seminar on the Church and Racial Relations will be held in New York, December 26 to 28. This will be planned on lines similar to the Seminar on the same subject held in Chicago last April. The group attending the Chicago Seminar learned many disturbing facts regarding Negro-white relations. Those who were radical were made to feel more tolerant, more patient. The conservatives came to realize the need for new attitudes and more effective action. One significant outcome of the Seminar was a new faith in the program of the church and a fresh determination to improve race relations. One member of the Seminar not a Congregationalist said, "If my church does not do something of this kind to inform and arouse us about action, some of us are going to churches that do."

A Seminar on the Church and Social Relations will be held in connection with the National Council in Detroit. Its purpose will be to afford more opportunity for the discussion of definite steps whereby the church may make its influence felt in fields of racial good will, international peace and industrial justice. There will be cooperation between the three Commissions of our Congregational fellowship, Inter-racial, International and Social Relations.

For the benefit of men and women in our fellowship who have a special interest in the field of social relations there is to be published monthly a four-page bulletin. This will carry suggestions of pamphlet material for the literature table as well as programs and bibliography on various social issues. The first number of the bulletin, which will appear in November, will be on "The Family."

Last summer Mr. Herring arranged the third of his Mexican Seminars. There has been a steady growth in numbers. In 1926 there were but twenty-two present. In 1927 thirty-eight joined the group. In 1928 eighty-two gathered in Mexico for intensive study and for first-hand contact with Mexican leaders. The program was such as to make the Seminar a distinctly educational project.

For a number of years New York has known of the Reconciliation Trips led by Mr. Clarence V. Howell. These have proved of such educational value that he is extending his plans to include other cities as well. In Boston a committee has been formed, closely cooperating with the department of Social Relations to arrange a series of Friendship Tours for the purpose of getting better acquainted with the human heart of the city. Trips are made to various centers—Negro, Jewish, Chinese, Italian, Russian, industrial and racial. For each trip there

re capable leaders and well-informed speakers. The programs are carefully guarded against sectarianism. All sides of questions are impartially presented. College students, social workers, clergymen, the average citizen who desires more information about the life of the city, are among those who go on the tours. The object of these Friendship Tours is a better understanding of the folks who live in and make up the life of the city.

Congregationalism in Ogden

By REV. HAROLD E. MAYO, *Ogden, Utah*

IN April, 1926, the writer accepted a call to the pastorate of the First Congregational Church of Ogden, Utah. A previous radical program, interpreted locally as destructive of all essential religious values, had at that time resulted in a closed church, financial embarrassment, the loss of community confidence, and a discouraged and demoralized membership.

In the past two years recovery and substantial progress has been made. All debts have been paid; the church has been completely renovated; the membership has been materially increased by the reception of about sixty-five new members, and the good will of the community has been regained.

True to the Ancient Faith—Modern in Spirit and Method

The position of First Church is unique. Throughout the years it has appealed to thinking people in the community who have been dissatisfied with ultra-conservatism in theology in both Mormon and Gentile groups. This church is outstanding in all Utah north of Salt Lake City as the only liberal church where thinking men can worship and find fellowship without being nauseated by the expression of obsolete religious ideas which they consider vestigial remnants of a day that is gone forever. The majority of these people want a sane, constructive interpretation of religious values which will conserve the vital elements in our religious heritage while eliminating the dross of error and superstition. The church which will make an appeal to these people must be modern and reasonable in its approach, but must also command their respect for its ability to contribute worth while and indispensable elements to the spiritual and moral life of individual and society today. Thus radicalism and destructive criticism have little place in the kind of religious program and thinking which will succeed in Utah.

The key to an understanding of the place and value of First Church in northern Utah is found in the fact that Mormonism is slowly but surely undergoing a change.

The Spiritual Problems of Mormon Youth

In the last few years there has developed an educational renaissance in Utah. Mormon boys and girls by the thousands are flocking to the schools and colleges of the state. Many of these keen-minded young people go East to do graduate work, and then return to their native state to contribute to its future. Hundreds of such young people come in contact with points of view in philosophy and psychology which undermine their faith in the peculiar bases of the Mormon religious system. Many come back to Utah as skeptics and atheists. Those who understand the situation realize that the old type of theology has forever lost its appeal to these people. So long as it satisfied them they could remain good, orthodox Mormons, believing their particular theory of religious conservatism to be the only one divinely sanctioned. Education, with its clearer light, makes the traditional beliefs impossible. Then it is that the liberal church with a sane and constructive interpretation of essential religious values is the only religious organization which can win their confidence and interest.

Meeting the Present-Day Menace of Mormonism

First Church has attempted to help these young people. It has not made an effort to proselyte but, in what we believe to be the spirit of Jesus, has endeavored to contribute to their lives, and to the future emancipation of the Mormon church and people from thralldom to exclusive and superstitious religious ideas. This attitude cannot produce any extensive numerical or financial development in First Church, but it can and does help definitely in pointing the way and contributing to the solution of the Mormon problem. The present "menace" of Mormonism lies in the possibility of these young people, who are ever becoming an increasingly larger percentage of the population, becoming religiously disillusioned and discarding religion altogether.

The pastor of First Church has had a rich experience with Mormon folks who, having thought their way out of the background of Mormon hierarchical claims and exclusiveness, have found themselves in a labyrinth of difficulties and confusion. In many instances a definite contribution to the

spiritual life of outstanding leaders of Utah and Mormonism has been made. This work is worth while. It affords the only logical and Christian excuse for the continuance of First Church in the city of Ogden. Ogden is overchurched with small and struggling units of Protestant denominationalism, but First Church is the only one in an area of approximately twenty-five thousand square miles that has a liberal religious attitude.

If the idea of making unselfish contributions to the development of a constructive and reasonable religious background—in which both individual and group may find a more noble and permanent basis for religious faith—is to predominate in the minds and hearts of unselfish and Christian contributors in our Congregationalism who have made this type of work possible, this service may continue to be rendered. And future generations of the people of Utah will rise up and call our work blessed and Christian.

The Abolition of War

By EDITH VANCE, *Pleasant Hill Academy, Pleasant Hill, Tennessee*

Most of our readers know about the National Oratorical Contest among the young people of this country upon Outlaw-War Treaties referred to in our September issue. Three prizes were offered for the best orations upon the subject and, besides these, medals of gold, silver and bronze. The following excellent paper by Miss Edith Vance, a student at our Pleasant Hill Academy, won a gold medal indicating that hers was adjudged the best offering from the state of Tennessee.

Miss Vance is a mountain girl whose mother is dead. Her father is a renter. There are nine children in the family. She and her sister are working their way through school and hope to graduate next year. It is cheering to think that such issues as this have had a genuine influence in preparing the way for the great treaty lately signed in Paris, from which we are all hoping so much.—EDITOR.

WHEN we say the word "War," do we know what it means? We do not realize the horrors of war until we, as a nation, are really involved. We do know that the modern methods of warfare are terrorizing. The men who come back from the fronts never want to relate any of the events. Yet, since the last war there have been so many inventions and scientific discoveries that a future war will be still more horrible. Some of these inventions are poison gases, burning oil, aeroplane bombs, death rays and disease germs. Guns have been perfected and bombs made heavier. The Chemical Warfare Service has discovered a liquid which, when applied to any part of the skin will cause death. Deadly germs are available. A few well-placed bombs filled with these germs would poison the water supply of whole areas. General Swinton of the British Army says that the great weapon of any future war will be deadly germs. Since the World War germs have been discovered and developed that when dropped down upon cities and armies will destroy a nation in a day.

It has been said that another war of destruction of life and property like the World War will put the Old World back into savagery. Does this mean that our civilization is advancing? No, and it can not advance if we are to let the god of war be our guide. Are we going to let our great modern civilization fall as did that of Rome in 400 A. D.? If not, then it is up to the people of this generation to stop war from sapping the life blood of the whole world. Have we as Christians forgotten the golden rule: "Do unto others as you would have them do unto you"?

Let us stop for a moment to think just what some of the causes of war are. Take the World War for example. We say we went to war to help make the world safe for democracy and we did. But the beginning of the war was caused by both sides being victims of a distorted propaganda and grave misunderstandings. The United States entered the war after repeated insults which no self-respecting nation would endure. As an example of distorted propaganda, our American correspondent, Will Irwin, tells us that when Belgium was divided by the German invasion, some hysterical American woman came in with a report of twenty Belgian boys who had had their hands cut off. He says that no such boy was produced but that for four years this kind of propaganda filled the pages of our papers. The newspaper men were not to blame. They printed the truth as they knew it. But it accomplished the results intended: more and more hatred.

It is true that some good results come from war, but since modern war has become so frightfully destructive, evil far outweighs the good. War is

destructive of material wealth, of human life and of moral standards. It has been estimated that the cost of the last war was 337 billion dollars. We destroyed an equivalent of the endowment of a great university like Columbia every five hours. After centuries of slow construction we have at last mastered the art of swift destruction. In the World War America suffered less than any other nation and has spent less on armament than any of the other great Powers. Though our own nation entered the World War the people at home scarcely knew what it meant to be hungry, as compared with the other nations at war. In these other countries thousands died of hunger and disease. The destruction of material wealth and human life were beyond our imagination. We may ask ourselves if civilization does not reach a point where it begins to destroy itself and if we are doomed to go headlong down through destructive war and darkness into barbarism. In a letter to the churches of America General Bliss says that "the responsibility is entirely on the professing Christians of the United States; that if another war like the last one should come they will be responsible for every drop of blood shed."

The time has arrived when all the people should be thinking of how to abolish war. We will at first have to create a feeling of brotherhood among the nations and then strive to excommunicate war by making it as illegal as slavery, robbery, or any private murder. Peace will have to be made substantial. Freedom was once a dream but it was made real. The same can be done with peace. War is not Jesus' way of thinking. We should be convinced by Jesus' words, "Love your enemies and do good to them that hate you," that war is unnecessary. If we should do this we would outlaw war and could also create a spirit of brotherly love among the nations. Jesus came that men might have life and have it more abundantly. But war is an organization of death. Jesus seeks a kingdom of Heaven but war is a method of Hell.

The call of life comes to every nation or person who desires to cast his lot with the Galilean who has not where to lay his head in a warring world. "Happy are the poor in spirit, the gentle, the meek and the makers of peace for they shall be called the sons of God. The Son of God goes forth—to peace! Who follows in his train?

With Our Students

By A FIELD SECRETARY

IS the work of the University Student Center worth while? I wanted to know, so I made a special visit to one of our Mid-West universities at which the Education Society helps to maintain a university pastor.

I saw students come and go as if they were in their own homes, playing games, holding a "song-fest" around the piano, or just talking.

I saw them at a Sunday evening service, where they discussed practical problems in Christian living in the language of today.

I talked with several of them. One young girl asked: "Did you ever go to a big university?" I told her I never had, that I had always attended a small college. "Then," she said, "you have no idea how utterly lost a girl can feel when she enters a big university, especially if she comes from a small town. I believe if it hadn't been for this home and the influence of Mr. and Mrs. —— (mentioning the name of the student pastor and his wife), I would have lost every bit of religion I had."

Another girl emphasized the ease with which one could lose home-town ideals, which she still found maintained at the Student Center. "As it is, I'm the only girl in our dormitory who gets up and goes to church Sunday morning."

One of the young men said: "Do you remember that you told us about this place last spring at our church? I thought it was just talk, but when I got here I thought I would look it up, and say! You didn't tell half of it. I want you to tell about this work in every speech you make. You can't say too much about what this place does for us."

The greatest testimonial came to me in conversation with a Catholic girl who had become acquainted with the student pastor and his wife in a former parish. Later, I learned that she had appeared one day at the Center with two suitcases and when the door was opened announced that she had "come to stay."

"But," protested the wife of the student pastor, "I haven't any place to keep you."

"That doesn't make any difference. I'm going to stay anyway, Mrs. ——. I'm going to be ruined if I don't have a *home*, and I've just got to stay here with you."

Still the student pastoress demurred: "But, my dear, I haven't a place in the world I can put you

except the attic." Surely this would be conclusive.

Instead, "Very well, then, I'll go to the attic," came the prompt reply.

And there she was when I met her, working her own way through college, and helping about the Center to pay for her attic room.

I asked her what she was preparing to be, and I fairly gasped when she smilingly answered: "A veterinarian."

"A veterinarian! I don't believe I ever heard of a *lady veterinarian.*"

"No, I never did either, and that's one reason I want to be one. I've never wanted to be just like everybody else."

"But," I persisted, "do you mean that you want to doctor sick horses and cows and pigs and things?"

The inflection of her voice was almost scornful as she said, "No! There's more to being a veterinarian than just doctoring sick horses and pigs. I want to teach people how to care for their animals so they won't get sick. But I don't want to be a veterinarian in this country. We have enough men. I want to go to Hungary or some place like that where they don't have the opportunities we have. I want to go where I can make my life of the most service."

Then, after a pause: "It's funny for me to talk like that. You know I never thought of making my life one of service until I met Mr. and Mrs. ——."

So now when people ask me if the work of the Student Center is worth while, I think of that little Catholic girl working her way through the university, living in the attic of the Student Center House, and studying to be a lady veterinarian, that she may make her life one of service "in Hungary or some place like that."

The Pacific Slope Congress

By CLEMENT G. CLARKE

DELEGATES, pastors and state superintendents from Washington, California, Idaho and Utah, as well as Oregon, met in a notable gathering at the First Congregational Church of Portland, October 16-18. It was the Pacific Slope Regional Congress of Congregational Churches. There came wise men from the East to make their contributions: President Ozora S. Davis, Dr. James L. Barton, Dr. C. C. Merrill, besides the returned missionaries, Dr. Frank C. Laubach, Miss Edith Sanderson and Miss E. Coe. With their help and the fine cooperation of pastors and superintendents on the Coast, a notable program was prepared, comparable, as many affirm, to the programs of the National Council. Dr. Merrill writes: "Everybody agrees, after a chance for reflection, that the Congress was a great success." High expectancy and deep consecration, keyed to the text of all the devotional half hours, ran through all the addresses and became the mood and temper of the assembly. The men went away as from a high mountain top, and I surmise, like Moses, about to descend from his vision height, heard a voice from above saying, "See that thou make them after their pattern which hath been showed thee in the mount."

I mention four things in the mount of vision, the pattern of which was pretty clearly shown as we tarried together during those three splendid days.

The Field

The field for Christian conquest was the world. The field of Christian missions continues to be, of course, India and Africa, China, Japan and Mexico, and the isles of the sea—America as well. It aims not only at the knowing of Christ by the hearing of the ear, but at actually getting his program of life and relationship adopted and made a part of the life of all those peoples. Every spokesman for righteousness in our cities, and every contender for a just economic system, and every student of social relations, and every eager soul, seeking to make impossible the shame of race hatred, is just as truly a missionary of the Cross of Christ as those under the American Board in foreign fields.

The Message

Over and over the message was defined, and largely by elimination. It was not fundamentalism, and it was not modernism; it was not sacraments, and it was not baptism; it was not ritual or forms or worship; it was not creeds or denominations or church government. It was just one thing—Jesus Christ. Hear Dr. James L. Barton say it: "When the missionaries go out under the American Board I say to them, 'Take just one thing: take Jesus. He will do the rest. You are not going out to preach virgin birth, or atonement, or miracles, or the contradiction of all these things. The creeds will come after the Christ. The church will follow discipleship. Each people will construct its own Christianity, each race find its own form of worship, each antecedent religion make its own re-

action to this one superlative Person, and the whole world come to the feet of Jesus. Take him; forget the rest.'"

The Motive

The motive was to be nothing less than God's own motive in sending Jesus into the world—because he so loved the world. Because light is better than darkness, good better than evil, understanding better than superstition; because love is better than hate, faith better than despair, and a great confidence in the worth of man's life better than a cheap holding of human values—this is the reason for missions; and because Jesus Christ stands for all these things, we beheld him on our mount of vision as one to be taken to the uttermost parts of the world.

Another part of the motive was nobly voiced by Dr. Laubach. "Christianize the Orient," said he, "and back from the East will come to the West our own religion deepened and spiritualized by their contribution of profounder insight into the mysteries of godliness."

The Spirit

The spirit of the Congress was expressed in the great words of Jesus' prayer, "For their sakes I sanctify myself." I sanctify myself for their sakes. That twofold yearning of the Master that the field might be won for God, and the lives of those who were to win it might be adequate to the task became the prayer of our group. Self, Others—they are the two foci of the Christian ellipse.

As a missionary back from Hawaii, having listened to Margaret Slattery in an address that stirred her hearers to unusual depths, broke into tears and said, "Oh, my people must have that message, but who am I to carry it!" So, in the depths of their feeling the men of the Congress were saying, "All the world is challenging; who am I to answer the challenge? Glorify thy son that thy son may glorify Thee!"

Emerson said, "Little souls pay the world with what they do, great souls with what they are." And our men prayed for that expanse of soul on which world service is conditioned.

The Continuity of a State

By JUDGE FREDERICK EVAN CRANE, LL.D., *of the New York State Court of Appeals, Brooklyn*

The following paragraphs are taken from a notable address presented at the British-American Congregational dinner in Hotel Astor, New York City, on Friday, June 15, 1928. *Judge Crane is a member of Central Congregational Church of Brooklyn.*—EDITOR.

I AM sure that in coming here you have not found the differences which perhaps you expected to find. Life goes on very much in the same way that it does in England or in Great Britain. We too often think that the difference in the forms of government makes a difference in the forms of life, and are surprised occasionally to see how little government has to do with the ways and customs of a people. This goes on the same, irrespective of governments. We, I think, today, are beginning to realize more than ever that the form of government is merely the means through which people express their desires and will, but the desires and the will of the people are very much the same the world over. Our ideas of law, order and justice do not vary with latitude or longitude. There are some things, like the radio, which flash around the world—instantly transmitted. Right or wrong, justice or injustice has some such way of making itself known everywhere.

An instance which illustrates what I mean may be taken from the history of our own state of New York, in which you are tonight. You have come celebrating the event which brought the Pilgrims to this country in 1620. For one hundred and fifty years thereafter this country was under the colonial form of government. Pause and think how long a time this is—one hundred and fifty years—twice the length of time that you and I have lived or will live. In those years the colonists coming from England, Ireland, Scotland, Wales, brought with them their love of home, and established here the home and all that it meant in the old country. Around the home centered all the traditions and hopes which had been found across the water. Here, too, the colonists erected their churches in the midst of their villages, and worshiped God according to the dictates of their own hearts and conscience. Their spiritual life and ideals were not broken or shattered merely by the distance. If anything, they were clarified and strengthened. Alongside of the church the colonists erected the schoolhouse, brought with them the love of truth, and the restlessness of the student. Thus they established Harvard University, Yale University, Kings College, now known as Columbia University. And this life of the English colonists in this country flowed on through home and church and school and university

to the building and establishment of this nation, or rather, this people, as we now know it. When the break came, however, in 1776, in the form of government, was there any change in the continuity of this life, of the stream diverted in its course, or the sources of the nation's life in any way modified? Not at all. Life went on just exactly the same after as before. There was no break in the continuity; there was merely a change in the instrumentality through which the people expressed their will. Government did not change life; life rather changed the government. And this is well illustrated in a page taken from the record of the times, the Book of Commissions, which may be found in the office of our Secretary of State. The last appointment to office was made by Governor Tryon on the eleventh day of March, 1776, who issued on that day the last commission of any kind signed by a colonial governor. On the very next page and without even the shelter of a blank leaf behind which to conceal our surprise, the people of the state of New York, by the grace of God free and independent, make their first appointment of a Secretary of State. Of this event, a well-known New Englander has written the following:

"It may be said in passing that there is nowhere to be found a finer illustration of the continuity of a state than is furnished in the worn and blurred entries of this ancient book. A people shake themselves free from a monarchical rule and establish an untried government. It would seem as though the bands of society were dissolved. Not so. The functions of government continue unchanged. Even the forms remain. There is just room enough on the last page of the colonial records to write under the governor's license, 'Here ends the record of commissions, issued under the great seal while the state was the Colony of New York.' With this simple announcement the colony vanishes, and the state in the same simplicity appears."

This beautiful description is not taken from history, from a sermon or from an essay, but from the brief of the great lawyer and jurist, Theodore W. Dwight, presented in a case which he argued in the Court of Appeals of this state in 1860. If you want to get close to real facts and to the heartbeats of a nation, consult the great opinions and records of famous law cases. This statement of Theodore Dwight's expresses the point of my remarks tonight. Life has flowed on with a steady continuity on this side of the Atlantic, coming from the same source which has given you your life and your institutions on the other side of the Atlantic. It is from the home and the church and the schoolhouse that we build nations, not through Parliaments or Congresses or agreements or international treaties or conventions. Do not let us ever put the cart before the horse. The power of government always rests with the people composing it, and it will never rise, can never rise to a higher standard of justice and morality than those people themselves possess.

Developments in the Bureau of Reference for Migrating People

THIS Service Bureau, conducted jointly by the Home Missions Council and the Council of Women for Home Missions, celebrated its sixth birthday in September. Since its inception in September 1922, over 56,100 names of arriving Protestant immigrants have been sent to local ministers, pastors and rectors. As replies from church workers testify, through the announcements of these newcomers locating in the communities, the church has been able to have its representatives welcome these people and invite them to attend its services of worship. Many a member has thus been added to the church roll and children secured for the Sunday School.

Through a cooperative plan now being worked out with chaplains and representatives of religious organizations, both at the ports of entry in United States and the ports of embarkation in Europe, the activities of the Bureau will be greatly enlarged.

The Director of the Bureau, at the request of the Committee on New Americans of the two Councils, has just completed the preparation of a booklet entitled, "Welcome to the United States." The purpose of this booklet is to give to arriving immigrants in an attractive manner simple facts about the evangelical churches in the United States and encourage them to affiliate at once with a church at their destination. When published, sample copies can be secured free of charge from either one of the Councils.

We shall all rejoice that so helpful a service is provided for the stranger within our gates.

Among the Iron Range Finns

By Rev. Henry M. Bowden, *Superintendent of Work Among the Finns*

This country receives few more interesting and important immigrant groups than those that Finland sends us—a fine, strong, self-reliant folk, their children full of promise. Our readers will be glad to hear about the vigorous church life that is springing up in a Finnish community.—Editor.

THE Iron Range in northern Minnesota is the region of the great ore deposits whence the blast furnaces of Illinois, Ohio and Pennsylvania are fed. It lies, roughly speaking, a hundred miles northwest and north from Duluth, where busy towns have grown up around the mines. The development of machinery has made it possible to raise more ore while employing fewer men; four bites of a steam shovel load an ore car, capacity seventy-five tons, and two hundred of these cars are handled in one train to the ore docks in Duluth and Superior. Before the ore developments the region was a lumber camp; but now most of the forest south of the range has been cut, though Virginia and Cloquet still have important lumber industries. Finns were employed in both camp and mine, but slackness of employment conspired with the Finnish liking for open spaces, and many have taken up farms in the open country, where they are building permanent and substantial settlements. A large proportion of the population of the mining cities is Finnish, and there are large stretches of open country occupied almost exclusively by them.

THE CHURCH AT PALO

Six Churches in Seven Years

Seven years ago definite work was started among these people by one of our missionaries, Rev. Alexander Muhonen. He took charge of a small church then existing in Duluth, and from there extended his influence into outside places. There are now six churches, members of the Duluth Association, in Cloquet, Eveleth, Hibbing, Jacobson, Palo and Stony Brook. The church in Eveleth entertained the Association in September.

Unique Conferences

It has become the custom for these churches to put on a program of summer meetings, lasting a week or more, with the local pastors and outside speakers cooperating. This year the meetings began in Cloquet on August nineteenth, and continued in various places until the twenty-sixth, when the new church in Palo was dedicated. I went to Cloquet on the eighteenth, and found about seventy people at church the next morning. We have as yet no building here, but have been able to secure the use of the Episcopal church, as is also the case in Hibbing. In the afternoon we went out to Stony Brook, about twelve miles, and in this scattered agricultural community found fifty or more people gathered in the school house. In the evening we were at another school house in what is known as the Saima country, settled largely by Finnish socialists, where the audience was smaller, chiefly owing to other local attractions. There is strong anti-clerical feeling among the people here, and they need to be shown that the church is not an anti-social organization. Services were also held the same day at Sawyer, and in the evening again at Cloquet, with good attendance. These churches and stations are all under the care of Rev. James Tuomisto and Mrs. Tuomisto, both of whom were ordained at Cloquet last winter. They are graduates of Union Theological College, Chicago.

The Transformation of an Old School House

So it went through the week, the local pastors being supplemented by summer workers and others. After a busy week, I reached Palo on Friday afternoon, finding all anticipating the first service to be held in the new church, set for that evening. The old school house, bought a year ago and moved to the church lot on the shore of Loon Lake, has almost disappeared in what is practically a new building. There is an

audience room about thirty by fifty on the main floor, and the slope of the land toward the lake facilitated the construction of a basement containing heating plant, kitchen and dining-room. Much of the work was done by local carpenters, one of whom exhibited with justifiable pride the hand-worked altar rail which he had just finished. The site is in the open country with several farms in sight up and down the lake. For ten miles around the population is solidly Finnish; over seven hundred such families are on the three mail routes which serve the district. The one other church in the vicinity is a good Finnish Lutheran church about two miles distant. At Auburn, twelve miles away, are several churches, including a Finnish Methodist-Episcopal church. On that Friday evening in Palo there were about one hundred and fifty of the neighbors present, twenty-four cars being parked by the roadside.

DEDICATION AT PALO

The Finnish Plan for Keeping Clean

Saturday was either a *dies non* or the most important day of the week, according as one looks at it. The women folk were so busy with preparations for the coming Sunday crowd that all the men who were merely talkers were banished from the church, and assembled at a house some miles away. As the simplest means of entertainment and the most likely to be appreciated, there was a hot fire in the *sauna,* and a lake full of water beside it. The *sauna,* by the way, is the Finnish bath house, frequently the first building erected on a Finnish farm. It contains a dressing room, and a steam room containing a furnace where a mass of cobbles can be heated very hot. The same fire heats a water tank and pails of cold water are provided. Steps lead to shelves around the sides of the room, and after filling the room with steam by throwing two or three quarts of water on the hot cobbles the bathers lie on these shelves, the higher the hotter, and parboil. After a cool plunge in the lake one is ready for the coffee which seems to be ever on tap in a Finnish home.

Leaders for Days to Come

When I came down stairs at the Olson's, Sunday morning, one side of the kitchen was taken up with two large washtubs filled with peeled potatoes in water.

"Are all these for breakfast, Mrs. Olson?"

"Perhaps not all for breakfast, but there will not be many of them left after dinner."

And Mrs. Olson was right. More than five hundred people were there that morning, with more than seventy autos by the roadside. In his sermon Rev. A. K. Voss referred to the Finnish churches on the Range as the most significant piece of home missionary work in Minnesota. It is significant for the future even more than for the moment; the children of these Finnish farmers, who at present are filling the schools, will be the leaders of our work in future cities.

A Correction About Dr. Cadman's Radio Service

THE newspaper report that Dr. S. Parkes Cadman was to have a salary of $25,000 as radio preacher when he began his new program on October 14, over the network of the National Broadcasting Company, has been subject to vigorous correction at the hands of Dr. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America. Dr. Macfarland said: "Dr. Cadman has not been offered any salary and has never had any salary as President of the Federal Council. It is entirely contrary to the policy of the Council to pay any salary at all to any of its voluntary officers. The sum of $25,000 mentioned in some of the newspaper statements about Dr. Cadman's new arrangement for broadcasting refers to the amount of the entire radio budget for this service, including musical talent, program and administrative expense."

A World Friendship Children's Day Program

NE trouble with many Children's Day programs as well as those for other occasions is that we wait until the event is almost on us before we begin to plan for it. The usual ult is either a pretentious attempt which fails be-ise of insufficient preparation or a resort to some-ng simple but so stereotyped as to be dull and interesting.

We have seen Children's Day programs also ich were attractive, perhaps beautiful in a way, t lacking in real point and representing nothing ore serious than a little drill in memorizing eeches or recitations.

The best type is one which brings the school year an end with a program that gives some idea as what has been going on and suggesting whatever information and inspiration the boys and girls ve received from the work of the year. One such as the program given by the Sunday School of the rst Church in Newton, Massachusetts, last June, der the direction of Rev. Myron C. Settle. We l the story here, hoping that it may arouse in me leaders a desire to do something similar, apted to their own conditions; for such a pro-am as this must be planned for from the begin-ng of the school year.

The theme of this program was "World Friend-ip" and upon the church calendar that morning, derneath the theme, was printed the familiar ords of John 3:16. The service began with the ual processional, call to worship, and invocation; chorus of the combined Junior and Senior choirs, d a responsive reading by the minister and con-egation which was printed upon the program. nen came the baptism of children, the singing of We've a Story to Tell to the Nations," by the con-egation and members of the school. Then each epartment of the school in succession made its ntribution to the general theme.

First came the Kindergarten children to tell how ey had learned to have friendship for children of nother race and singing a song that they had often joyed in their department:

THE WORLD CHILDREN

"The little Jap babies, with shining dark eyes,
Live on a green isle in the sea;
Too many to count, and Jesus loves them
Just as He loves you and me."

"Friendship Between Nations" was the topic of e Primary Department. A brief note on the printed ogram informed the congregation that these boys d girls had been studying about children in other nds and that they had been taught that God is Father of all and that we are all brothers and sisters in God's family. This thought was expressed by them in the following song:

"God's children live in many lands,
All scattered wide and far,
Where nights are long and snow is deep,
Beneath the Northern Star;
Where flowers bloom, where rivers roll,
Where mountains tower high;
But all with one old earth for home
And under one blue sky.
Touch hands around the rolling world,
Call clear from sea to sea,
That brothers, sisters are we all
In God's great family."

After that one of the boys told very simply but vividly the story of "The Christ of the Andes."

Then came a "Friendship Gift" from the church to next year's Juniors. Under this heading Bibles were presented to thirty-one graduates of the Primary Department, the pastor making the presentation in behalf of the church.

The Junior Department then presented "Our Junior Friendship Circle." A prefatory note explained that members of this department had been working during the year to express their friendship in practical ways to boys and girls of other lands.

After singing the hymn:

"Let the song go 'round the earth,
Jesus Christ is Lord!"

the members of each department came forward one after another bearing a package or article representing something that had been done by the department during the year. For example, one girl brought a valentine to represent the valentine shower which her class had sent to a school in the South. Another had brought one of the school bags for Mexico.

It was rather an impressive amount of practical service that was here represented, including such as the following:

Fruits, vegetables and jellies; Pomroy Home, Newton; Thanksgiving season.

Gifts, toys, clothing, etc.; Phillips Church, South Boston; Christmas.

Valentine Shower; over 250 this year; Cotton Valley School, Alabama; January.

School bags for Mexico; ten in class groups, six by individuals. Launched the Sunday after Lindbergh's arrival in Mexico City.

Scrap books, magazine pictures and Christmas cards, 60; for Children's Hospital, Boston.

Scrap books, 25; for Dr. Grenfell's hospitals, Labrador.

Scrap books, 20; Mother's Rest, Newton Center.

Scrap books, story books, nursery toys; Indian School, Elbowoods, North Dakota.

Collection of story and child life pictures; for Turkey (small but selected, on account of high postage).

Scrap books and nursery toys for an orphanage in Shanghai in which Mrs. Rawlinson is interested and of which she wrote to the Sunday School in reply to the school's Christmas gift to them.

Bible pictures, all sizes, for Dr. Ratnakarao Gaikwad, India.
Bible pictures and bandages for Dr. McAllester, Africa.
Picture postcards for Miss Clark, India.
Small bags, with handkerchief and tiny gift; Miss Sewall, China.
Note books, song sheets, quarterlies, etc., for a small Sunday School near Harwich, where some of our families spend the summer.

The next number was "America for Americans," a little playlet written by Katharine Scherer Cronk, given by the girls of the Junior High Department. This was followed by a brief talk by the President of the Senior Department on the topic, "The World of the Future to be a World of Friendliness."

This closed that part of the program given by the school itself. The church quartet then sang the anthem: "For God So Loved the World," after which the Director of Religious Education led the school and the congregation in the responsive reading, "America First," written by Bishop Oldham.

"The Leader: NOT merely in matter material,
The People: But in things of the Spirit.
The Leader: NOT merely in science, inventions, motors and skyscrapers,
The People: But also in ideals, principles, character.
The Leader: NOT merely in the calm assertion of rights
The People: But in the glad assumption of duties.
The Leader: NOT flaunting her strength as a giant,
The People: But bending in helpfulness over a sick and wounded world like a Good Samaritan.
The Leader: NOT in pride, arrogance, and disdain of other races and peoples,
The People: But in sympathy, love and understanding.
The Leader: NOT in treading again the old, worn bloody pathway which ends inevitably in chaos and disaster,
The People: But in blazing a new trail; along which please God, other nations will follow, into the new Jerusalem, where wars shall be no more.
In Unison: Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America. And so, in that spirit and with these hopes, I say with all my heart and soul, 'AMERICA FIRST!'"

It was a very effective program and several older people were heard to remark as they went out "What splendid work that is!" One mother said, "Now I see where my daughter has gotten some of her kindliness toward foreigners." It was exceedingly worth while.

Campaigning for the Kingdom

ONE of the hardest of the problems that confront organizers of Missionary Conferences and other religious meetings is that of securing a fair attendance of laymen. Our ministers can be depended upon to be present; the women of the churches are almost equally dependable; some of the older laymen, those who have retired from business, will also be on hand and at the evening sessions there will be a fair attendance of the men of the immediate neighborhood. But for the average layman in active business, the very men we are most anxious to interest, attendance upon any meeting which involves his absence from his work at business hours is simply unthinkable.

The New England Regional Committee has attacked this formidable obstacle to missionary progress and seems largely to have overcome it by the simple expedient of holding their Conference at Manchester, New Hampshire, over a week-end. If John Doe can get away with his wife and children over Saturday, Sunday and Monday for an outing at Cape Cod or in the White Mountains, they reasoned, why may he not see his way clear to do the same thing for a great missionary convention? So they arranged an attractive program and appointed their meeting at a fair city of the Granite State for Saturday, Sunday and Monday, October 6th, 7th and 8th, at the time of year when the air is like wine and the autumnal foliage in full splendor.

Thither the tribes drove up in their shining cars from all over New England, the most comprehensive gathering ever held in the interests of the missionary activities of the churches in the New England states. It was a good slogan that the committee chose for the Convention. "Our whole constituency back of our whole enterprise with its whole heart, mind and will."

More Friendship Bags for Mexico

THE enthusiasm in Mexico developed by the arrival of our Friendship Bags is shown by the friendly study of the United States in the public schools, by the formation of a Mexican Committee on World Friendship Among Children, and by plans for a return good will gesture to the United States. Many schools in the United States did not hear about this good will adventure until too late to share in it. Therefore the Mexican Department of Education has gladly consented to allocate and forward the Bags until the end of the year. The final date for mailing Bags to Mexico has therefore been set for December 5, 1928. Information may be secured from The Committee on World Friendship Among Children, 289 Fourth Ave., New York.

Intercourse With the Infinite

Extract from Sermon by CHARLES EMERSON BURTON, D.D., *at the Flatbush Congregational Church, October* 14

IN the ancient book of Job we read, "Speak to the earth and it shall teach thee." We may paraphrase it, Speak to the world and it will nswer thee; speak to the universe and it will speak thee; speak to the Infinite and he will draw near nee.

From the little child praying, "Our Father who rt in Heaven," to the philosopher who strives to ink the thoughts of God after him, all normal nen more or less seek for intercourse with the Inite. Most of us can testify to some experience f contact with spiritual reality. With the earnest hristian, prayer itself is not a farce.

Nevertheless few of us, if any, are there who re not puzzled, and sometimes bewildered, when e stop to consider what comes to seem like preumption on the part of a man to seek interviews vith the Infinite. What can God be that he should e able, not to say disposed, to hold converse with nyone or everyone of the sixteen hundred million r more souls on our earth alone? Can he give ttention to the individual thought of everyone resent in a great congregation? Can he give inividual attention to the thought of the individuals n thousands, yea, hundreds of thousands of worhiping congregations this day?

Can he be a father, in paternal relations with he soul in America, in China, in India, in Africa, n Europe, in the ends of the earth simultaneously? How do we conceive of God, the Infinite, busied vith the affairs of the forty-seven billions of stars n our galaxy, not to mention other worlds beond; and in moments of despair we ask, Is there God? or we wail with Job, "Oh, that I knew vhere I might find him."

The world seems to be a great machine, and rom the time of Newton who inadvertently gave olor to the theory by his tabulation of the laws of nature, the mechanistic theory has held great vogue vith not a few thinking men. To this Charles Darwin and his host of followers gave, though gain unintentionally, added impetus, since the very ody and mind of man seems to be the product of naterial forces; and in our day one great school f psychologists studying the human mind find it o be nothing but a property of protoplasm and dare o tell us that we are mistaken when we talk about ur consciousness.

But as I read the best science and philosophy of ur day, the mechanistic theory of man and of the universe seems to be wholly discredited; in fact, it seems to destroy itself, for of course if everything is mechanical then the very theory of mechanism is only the manufactured article turned out by a machine, and the theories which deny it are equally valid or invalid. Moreover, the very name derived from machine seems to contradict the essence of the theory, for every machine is the product of mind and is built to carry out a purpose, whereas the theory of mechanism leaves mind out and finds no purpose in the universe or in man.

Modern science is going to the heart of things. The atom is penetrated and analyzed and is found to consist of energy in orderly motion. Now energy, life, spirit, mind belong in a common category, and when we get inside of the atom we find it throbbing with energy and life, yea, with order, reason and thought.

Then when we turn to the great universe we find it to be, in spite of its infinite extension, an absolute unit governed by order, persistent in its operations, progressive in its development, producing nothing which is not true to its nature, and therefore begetting intelligence only because of intelligence in the universe, and bringing forth personalities only because personalities are at home in and with the universe.

The newer thought of the world, therefore, is that it is an organism rather than a machine, so that when we stand in the presence of the universe, instead of standing before a manufactured article we face an organism, just as when we stand before a human being we confront an organism with all the powers associated with the living creature, including thinking, feeling, willing, yea, all the powers of a personality.

As I think of myself, I do not think of myself as identical with my body, but associated in inextricably mysterious fashion with it. Similarly I do not think of God as being equivalent to the physical universe, but as mysteriously interrelated to it as is my personality to my own body. This means I am in touch with God when I am in touch with nature as really as I am in touch with my friend when I take his hand. Moreover—and this is the important part—I myself am an integral part of this universe, which is as the body of God; I am in him and he is in me. In my inner consciousness there is a point of contact where I may hold intercourse with the Infinite.

Midday Martyr

By COLLETTA RYAN

In a hospital on the Gold Coast of Africa Dr. Hedeyo Noguchi died a martyr to Science. "In Accra, Midday, Monday," was the simple announcement seen at his Metropolitan headquarters. —EDITOR.

SOME praise the lights of platform and of church,
Some gild the artist with alluring word—
Actors, musicians who have strangely stirred.
I sing the man of infinite research,
That saint as noiseless as the silver birch,
Strong as the oak that grows unseen, unheard,
To find the secrets mystery has blurred—
Bright breasted birds upon their lofty perch . . .

I sing the praise of those health-hunting men
Who ofttimes for their calling rise and die.
Like stars that shine above Life's troubled glen,
For them no peace but science true and high
"At Accra Midday, Monday" . . . Silence then—
One more has worked and perished gallantly.

Youth and Prayer

A LETTER from Dr. Charles G. Murphy, Field secretary of the Education Society, says: We sent out one hundred of the booklets, "Fellowship of Prayer," to as many selected young people. This was our first adventure in this line and we are interested in the first two responses. The first was from a Freshman in Yankton College: "I am very grateful to you for mailing me the little booklet concerning prayer. I have a 'Daily Altar' that I read at night, but I think these bring us closer to the present season of the year. My roommate and I are reading these just before we go to bed. I believe it makes me sleep better. I think it is very fine. Thank you sincerely."

The second is from a Freshman in Doane College, and is in part as follows: "I was very glad to receive the 'Fellowship of Prayer.' I like the plan very much. My roommate and myself are enjoying using it."

It would have been easy to have selected several times as many, and if these responses indicate the favor with which they are received, we shall send out a much larger number another year.

Japanese Fellow Christians at Ogden

REV. M. TSUJI, *of Ogden, Utah, sends the following note of progress. Could you write as well in a foreign language?*—EDITOR.

I HAVE been awfully busy to do so many things about new church matters.

We have now enrolled numbers of kindergarten children, eighteen in all, but average attendance twelve or fifteen. Four American ladies of different churches are coming to teach once a week. They are helping our music and song and the Bible stories and moral instruction. They are coming and helping our works so willingly with missionary spirit. Our Sunday School is going on pretty well. On last Sunday, attendance seventy-one divided into seven classes.

We are now trying to have home religious meetings at different houses, sometimes at our members' and sometimes at our Sunday School children's. In this way, we are trying to touch parents. During January, I baptized one lady and four children who are living at Blackfoot, Idaho. They have joined to our new church.

We had popular lecture meetings at our new church two nights—one night in Japanese and one night in English. Principal lecturer is Prof. T. Murai, Japanese, Christian education. He is a graduate of Doshisha, Kyoto, Japan. He is my old schoolmate. He came here to visit upon us. He is president of foreign language school, Tokyo, Japan. He is very fine speaker, both in English and Japanese. One night he gave lecture in English and one night he gave lecture in Japanese for Japanese people here in Ogden. We had quite large audience last night, full in church auditorium, about three hundred in number. In February, Rev. M. Kobayashi, Salvation Army of Japanese in San Francisco, came here to make visit upon us. He gave lecture so impressive one. We are thankful to hear such good and effective lectures for us since we have moved here to new church building. Many Japanese are coming to see our new church, and they are surprised to have such fine and nice church for Japanese. We are so grateful to have such suitable house of worship for us.

We are earnestly praying for growth of our church and to carry on more aggressive evangelical work among our people of Japanese to Ogden.

Echoes From the Summer Conferences

These extracts from letters and reports of testimony given by young people and leaders who attended conferences this summer will serve to give a picture of what such gatherings mean for the work of our young people in the local church and in their own Christian experience.—EDITOR.

The Service of the Pines

I WANT to repeat my thanks for the pleasant days spent at Seabeck. Our local church work has just started for this year and the help I received will aid me greatly in my duties as president. Our society is small and poorly organized, but I intend to reorganize this year and get a fresh start.

The inspiring service of The Pines was a great help to my own religious life. Never before have I realized so clearly the value of missions or the great amount of work still to be done by them. The serious problem confronting Christian nations may be met if all young people can be instructed as were the delegates at Seabeck this summer.

The Sermon Gives Place to Reports

I have been so fortunate as to have attended the Young People's Conference the last three years and have found them inspiring and helpful. Last winter I had charge of an Intermediate Christian Endeavor Society and know that without the help received at the conference I could not have done the work satisfactorily. I have received both material and suggestions for building missionary programs.

Each year the delegates from our church have been given opportunity to make reports to the church. This year six of us gave short talks, each on some one aspect of the conference. These were given at the morning service, taking the place of the usual sermon.

Better Work at Home

I have received much from the conference. It has helped me to do better work in my own church. It has given me courage to stand up for my own convictions. It has shown me that one may be a real Christian and yet enjoy life. I learned more about missions and missionaries and the work they do. We set apart one Sunday evening for definite reports from our delegates in the society meeting.

Higher Ideals

The Seabeck conference has meant much to me this year, not only in my own religious life, but in the work I am able to do in my church and society. Our evening meeting in the Cathedral of The Pines left a deep impression upon me. It brought me closer to God and led me to give myself to Christian service.

I enjoyed the class on the Life of Christ and the one on World Service very much. I feel that I have a better understanding of the Gospels than I did before and I am trying to live up to the higher ideals presented there.

Anything that I can do to help with the Young People's work I shall be glad to do. I would like to help make a bigger and better conference next year.

Starving for a Message

From a thoughtful college graduate and one who, with her sister, had attended the Crete Young People's Conference: "Will you have some real good leaders at the Assembly again this year? I think it pays to have our strong Congregational men like —and ——. We need most of all a youthful-minded group of leaders. I'm starving for a really vigorous, practical message."

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Bible Exhibit of 380 Languages

THE New York Bible Society has been collecting Bibles, or portions of the Scriptures in various languages in actual circulation in different parts of the world and has brought together 380 volumes, which are now on exhibit in the Assembly Hall of its Bible House at 5 East 48th Street, New York. Every book is in a different language or dialect. They are not volumes of ancient tongues but are languages in actual use today. Some of the volumes are of languages that up to eighteen months ago were only spoken and since then have been reduced to writing. Portions of the Scriptures were the first things published in these newly written tongues. Many of these languages represent millions of people in Africa, India and the islands of the Pacific. This exhibit was for the first time shown at the meeting of the Board of Managers of the New York Bible Society which has just been held.

The Society has a separate exhibit of sixty-seven languages in which the Society is circulating the Scriptures in the city and harbor of New York and among the foreign populations coming into our country.

The Church in the Pine Woods

THE Providence Church of Spies, North Carolina, is in a distinctly rural community of the most decided frontier type. The house of worship which was dedicated for church purposes is also used for public school needs. It is thirty miles from Southern Pines, where the pastor, Rev. Park W. Fisher, lives and often takes out some tourists with him to see and get interested in a bit of home missionary work. Spies Church is part of the "Star Larger Parish" and the new church at Flint Hill is in character very much like it. The entire territory with its group of churches and Sunday Schools covers an area thirty miles long and about twenty wide and ministers to the needs of those who are spiritually responsive, but terribly lacking in this world's goods. Christian education is doing much for them. The summer of 1928 witnessed the going into this territory, including Flint Hill, of a group of four Student Summer Service young folks whose program of helpfulness was one of splendid endeavor. Similar work will secure results in many rural fields both South and West.

Ministering to Mothers and Children

MRS. JENNIE F. PRATT, in charge of the kindergarten at Ellis Island, does not confine her activities to the children. She also conducts a class in English for the grown-up folks. When little Perrino, aged five, a Spanish lad whose brother Paul was sick with a scalp disease and confined to the hospital, was persuaded to go to the kindergarten, his mother cried every time he left her. Perrino cried, too, when Mrs. Pratt took him back to the Detention Room after the classes were over. Finally, the mother joined Mrs. Pratt's class in English and learned to do something for others who also were in trouble. She is a dressmaker and in cutting out dresses and boys' clothing, she found comfort and learned to comfort others. On Paul's birthday his mother took to the hospital a pretty blue suit and some toys sent to Mrs. Pratt by the home missionary society in one of our Congregational churches. Perrino sends all his hand-work to Paul. Mrs. Pratt and all who know this mother and her two boys are praying that God will bless and keep them when they return to Spain and that the friends made at Ellis Island will long be remembered.

Making Friends Among the Czechs

"A NUMBER of programs, consisting of English and Slovak dialogues, poems, violin solos, and so forth, have been given in our church," reports Rev. A. J. Moncol, the bilingual pastor of Cyril Bohemian Church, Cleveland, Ohio. "On one occasion the Czechoslovak consul and his wife were present and expressed themselves as greatly pleased with the service, which was in honor of President Masaryk's birthday. All our programs have been very favorably received. To be sure, we must have them in both languages in order to please both the young and the old.

"The Czechs in the city now feel very kindly toward our work. Often there are people among them who do not belong to any church, and do not wish to join. But they are very generally friendly to us. Not long ago a Slovak girl came from the Old Country. She was an American citizen, having been born here, but she could not speak a word of English. Her parents were dead and she came to America. She found a refuge at our mission and we have been able to find work for her. Instances where American citizens return to this country not knowing a word of English are fairly frequent. It is not remarkable that such is the case. We feel that it is evidence that missionary work for immigrants is still a great need and will be for a long time to come."

The Passing of Miss Peacock

WE have just heard of the death of Miss Mary C. Peacock, Chairman of the School of Missions, Wilson College, Chambersburg, Pennsylvania, on the evening of October 23. Her home was in Philadelphia, Pennsylvania.

Miss Peacock was well known for her sincere and earnest work in schools of missionary education and through a great many other interdenominational contacts. Knowing her meant loving her, and her passing is a great loss to all.—E. M. U.

The Retirement of Miss Collings

MISS LAURA W. COLLINGS and her mother, whose combined service in the Plaza work in New Mexico covers the entire period from the organization of the New West Education Commission, move this fall from Cubero, New Mexico, their home for so many years, to Claremont, California. Miss Collings retires on a small pension from the American Missionary Association. She and Mrs. Collings will feel much at home with the missionary colony in Pilgrim Place, Claremont, where our home mission workers are most cordially welcomed as well as those who are returning from foreign service. Miss Collings' knowledge of Spanish and experience of work with Spanish-speaking people will make her welcome also among the large Mexican population of the Pomona Valley, among whom Southern California Conference is doing such an effective work. Several centers of Mexican work have been established.

Prizes for High School Students

THE Commission on Inter-racial Cooperation is offering to high school students three cash prizes aggregating $100 for the best papers on "America's Tenth Man" submitted on or before March 1, 1929. The purpose of these prizes is to encourage the study of the Negro's part in American history, which, according to the Commission, is much more creditable than is generally supposed. It is believed that such a study will be helpful to the children of both races, promoting more tolerance and sympathy on the one side, and developing wholesome race pride on the other. The Commission earnestly asks the cooperation of high school principals and teachers. Full particulars, together with a sixteen-page pamphlet of suggestive source material, will be sent without charge to anyone interested. Address R. B. Eleazer, Educational Director, 409 Palmer Building, Atlanta, Georgia.

When Things Go Wrong

By CHARLES P. CLEAVES, *from "The Shanty Wall."*

WHEN things go wrong,
Or will not go;
When passion's quick
Or people slow;

When tools are blunt
Or tongues are sharp;
When friends cheer not
Or critics carp;

When cares are great,
Add one more care;
Care for your manhood!
Sweat! Don't swear!

The A. M. A. Treasury

WILLIAM T. BOULT, Treasurer

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR SEPTEMBER, 1928

Income for September from Investments	$11,894.90
Previously acknowledged	69,342.05
TOTAL	$81,236.95

FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift Plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missonary Association.

The Book Shelf

CHRIST IN SHAKESPEARE. *By George H. Morrison, D.D. Doubleday, Doran and Company. pp.* 142. $2.00.

This is a series of brief addresses upon moral and spiritual elements in some of the greater plays. Shakespeare is not presented here as a Christian believer or a teacher of our faith. He is not, indeed, in the proper sense, a teacher of anything at all, but a dramatist—one whose part it is to hold the mirror up to nature and to exhibit men and women as he sees them in a great variety of circumstance and condition with all their struggles and passions, their weaknesses and strength, their goodness and badness, their joys and sorrows, their hopes and disappointments and their infinite needs—all this the great dramatist beholds with unapproachable clarity of vision and portrays with matchless skill. In his dramas, more especially the tragedies, our author finds much to support and illustrate the moral and ethical teachings of the Christian faith. Shakespeare's men and women are of the kind that need the Gospel of God's grace. His portrayal of human life confirms and endorses, at many points, the teachings of our divine Master.

Through the dramatist's eyes we behold such things as the reality of Providence; the concern of God for men; the nature of man; the worth of woman; the fact of temptation; the evil of delay; the power of choice; the passion of jealousy; the tragedy of egoism and the sovereignity of love.

Treating his theme with genuine insight and skill, the writer has made a fascinating little book of it. Having commenced it, we were unwilling to lay it down until we had finished the last page. Dr. Morrison is a noted preacher in the land of great preaching. For twenty-five years he has been minister of Wellington Church, Glasgow. His printed sermons are in demand throughout the English-speaking world. In this excellent piece of work we find a fresh illustration of the fact that the discipline of a minister's vocation—his daily dealing with the souls of men, their maladies and cures, their perils and progress—tends constantly to train him for an appreciation of the greatest literature. It is no accident that so many of our ablest interpreters, not only of Shakespeare, but of such authors as Dante, Milton and Browning are ministers of the Gospel.

MODERN WORSHIP. *By Von Ogden Vogt. Yale University Press, pp.* 152. $2.00.

The volume presents, with additional material, the Lowell Institute Lectures for 1927. In these days of renewed emphasis upon the place and importance of worship as contrasted with religious activities in the life of the church, Dr. Vogt's thoughtful discussion of the subject is peculiarly timely and helpful. His conception of religion as essentially a celebration, which is indeed the keynote of the whole treatise, strikes us as fresh and arresting.

"There is that beyond ourselves," he affirms, "yet embracing ourselves, with which we have to deal and which will deal with us. Religion is the attempt to understand that relation, which is an actual one, and to enjoy it. Primarily the religious moment is not the moment of action or of thinking, but the moment of joy. Historically the worship of man is most accurately characterized not as intellectual or moral, but as festal."

Another of his fundamental positions, one with which we are at first inclined to disagree, although we confess he makes a good case for it, is to the effect that the form of worship is a matter of as great importance as its substance. "It is primarily the form of worship rather than its content which is the chief source of the vitality of the experience and hence of its high enjoyment."

The chapter given to liturgical material is to our mind somewhat disappointing. Least of all are we satisfied with those passages from extra-Biblical sources which are suggested for antiphonal reading. They are true enough. They are often noble and inspiring, but one misses the majestic music of the Holy Scriptures and that of the Book of Common Prayer. We recognize, however, the inevitable difficulty of the case. No one having tasted the old wine straightway desires the new. Yet one must not forget that the old wine itself was once new.

Bible Complete, in 31 volumes $2.00. Sample 5 cents. Address (Miss) Elizabeth Merriam Framingham, Massachusetts.
Mention The American Missionary

ROADS TO THE CITY OF GOD. *By Basil Mathews Doubleday, Doran and Company pp.* 117. $1.00.

Our own times have seen but few events of deeper significance for the Kingdom of God than the recent missionary council at Jerusalem.

The Conference was composed of two hundred and forty members from fifty countries. These represented the responsible leadership of Protestant missions for the entire world and together with them were the leaders of the indigenous churches of mission lands. It was held upon the ridge of the Mount of Olives during the Passion tide of 1928. Its purpose was "to focus attention on the great issues facing Christian forces everywhere; to bring together the outlook and experience of many lands for the inspiration and guidance of all; to align the complementary resources of all so that from such collaboration, such fellowship in thought and prayer, common triumphant action might emerge."

The Council considered such subjects as the present situation in the changing world; the question, Is there a Christian life and a Christian message that is distinctive, universally valid, significant and authoritative? the indigenous churches and their relation to the missionary Boards; the menace of inter-racial factions and antagonisms; the industrialization of the Orient and Africa; the world-wide problems of rural and village life; the nature and need of religious education.

Each subject was discussed with painstaking care. The conclusions of the Council were prepared by special groups of experts, these were submitted to the entire body for further discussion and revision. Every session abounded in prayer and thrilled with a sense of the divine presence. These findings, as one reads them over, one by one, are tremendously impressive. They seem like the own voice of God addressed to his church today.

We are most fortunate in having the story of this great gathering told with much sympathetic skill.